THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XXIV.

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TO
THE MEMORY
OF
MY BELOVED SON
MARCUS A. MOORE, M. D.,
WHO DIED
OF DISEASE CONTRACTED
IN THE
Service of his Country,
AS CAPTAIN
IN THE
FIRST MASSACHUSETTS CAVALRY,
MARCH 30, 1864:
THIS VOLUME OF
THE FREEMASONS' MAGAZINE
IS
AFFECTIONATELY
DEDICATED.

INDEX.

A.

A. and A. Rite in Michigan, 94
A. and A. Rite, the "Ad Vitam" principle of 120
Address, 56
Address, Patriotic 54
Address by Bro. William R. Alger, 201
Address of Ill. Joseph D. Evans, 270
Adoption of a Mason's Son, 342
Alger, Rev. William R , Address by 201
Anecdote, Masonic 319
A New Project, 353
Annual Convocation of the Supreme Council 33d, Northern Jurisdiction, 242
Annual Session of Sovereign Grand Consistory, 250
A Question of Jurisdiction, 310
A Relic from the Ruins, 318
A Timely Word of Caution. 230
Aurora Lodge, Fitchburg, 370
Autobiography of the late Br. Henry Fowle, written in 1833, 205, 231, 266, 297, 326, 361
A Word to the Craft. Election Time, 93

B.

Balloting, 54
Bethany Encampment, 9
Belmont Lodge, 199
Blue Masonry, 136
Bradford, Bro. John R., death of 167
Bristol Lodge, Attleborough, 182
Brown, Benjamin, death of 216, 223

C.

Cagliostroism in Massachusetts, 145, 179
California, Grand Lodge of 45, 103
California, 64, 190
Carbonari, the 312
Caution, 125
Celebration of the 24th June in Venice, by Boston Brethren, 317
Cemetry, the Gettysburg National 335
Chandler, John P., Obituary notice of 191
Charity the first of Masonic Duties, 175
China, Masonic Sympathy from 280
China, Masonry in 379
Chit Chat, Masonic 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
Church, the late R. W. Charles L., Funeral Obsequies of 301
Circular, 367
Colorado, Grand Lodge of 274
Constantinople, Masonic Ball at 72
Corinthian Lodge, 198
Cost of Solomon's Temple, 49
Crusader, the Tomb of a 149

D.

Danger of Popularity, 176
Death of the Old Year—Birth of the New, 65
Death of Ill. Bro. J. J. J. Gourgas, 156
Death of Bro. John R. Bradford, 167
Death of Rev. Bro. Cyril Pearl, 181
Death of Bro. William P. Mellen, 215
Death of R. W. Benjamin Brown, 216
Death of President Lincoln, 221
Death of Bro. Robert Keith, 256
Death of Marshal Magnan, 285
Decisions in Jurisprudence, 173, 286
Decisions in Masonic Jurisprudence, 116
Decorations, 109
Dedication of a New Hall, 189
Dedication at Waltham, 229
Dispensation, Lodges under, 55, 76

E.

East Greenwich, R. I , Masonic Celebration in 309
Egyptian Rite, or the Rite of Memphis, 110
Election Time.—A Word to the Craft, 93
England, Grand Lodge of 348
England, Freemasonry in at the commencement of the War of the Roses, 74
Evans, Joseph D., Address of 270
Exclusion of the Ladies, 149
Exclusiveness of Masonry, 158
Exhumation of a Corner-Stone, 220

F.

Female Masonry, or Side-Degrees, 255
Fowle, Henry, Autobiography of 205, 231, 266, 297, 326. 361
Freemasonry, Practical 48
Freemasonry in England at the commencement of the War of the Roses. 74
Freemasonry, Improvement in 123
Funeral Honors to Bro. Geo. A. French, 214
Funeral Honors to the late President Lincoln, 255
Funeral obsequies of the late R. W. Charles L. Church, 301

G.

General Grand Encampment, 376
General Grand Chapter, 378
Germania Lodge, 80
Gettysburg National Cemetry, 335
Gibbons, Isaac D., obituary notice of 190, 223
Golden Fleece, or Argonautic Expedition, 147
Gourgas, Ill. J. J. J., Death of 156
Grand Chapter of Rhode Island, 182
Grand Council of Indiana, 373
Grand Encampment of Massachusetts and Rhode Island, 331
Grand Encampment of Missouri, 311
Grand Encampment of New Hampshire, 212
Grand Lodge of California, 45, 103
Grand Lodge of Colorado, 274
Grand Lodge of England, 348
Grand Master of France, the new 316
Grand Lodge of Illinois, 43
Grand Lodge of Italy, 171, 371
Grand Lodge of Maryland, 337
Grand Lodge of Maine 50, 251
Grand Lodge of Massachusetts, Organization of the 78
Grand Lodge of Massachusetts, 81
Grand Lodge of Michigan, 184
Grand Lodge of Missouri, 304
Grand Lodge of New York, 343
Grand Lodge of Ohio, 117
Grant, Dr. John, Address of 56

H.

Hammatt, John B., obituary notice of 127
Heard, John T., Lodge 295
Honorary Membership.—Removal of Officers, 276
Hope Lodge, Gardner, 228
Humphreys, John C., obituary notice of 382

I.

I have no Mother now, 337
Illinois, Grand Lodge of 43
Illinois, Masonry in 59
Illinois, Strange Decision in 63
Improvement in Freemasonry, 123
India, Masonry in 137
Indiana, Grand Council of 373
Ineffable Word, 143
Influence of Masonry, 180
In Memoriam, 374
Interesting Presentation, 218
Iowa, 285
Italian Masonic Sympathy, 339
Italy, Grand Lodge of 171, 371

J.

John T. Heard Lodge, 295
Jurisprudence, Questions in 142, 296
Jurisprudence, Decisions in 116, 173, 286, 325
Jurisdiction, a Question of 310

K.

Keith, Robert, death of 256
Knights-Templars vs. Knights-Templar, 289

L.

Late meeting of the Supreme Council, 281
Laying Corner-Stone of the New Masonic Temple in Boston, 1
Lewis, Winslow, Encampment 295
Lincoln, President, death of 221
Lincoln, late President, Funeral Honors to 255
Lincoln, President, tribute to the memory of by Italian Masons 279
Lines, 46
Lines on the Death of an Infant, 272
Lodge Jurisdiction, 193
Lodges under Dispensation, 55, 76
Lowell, Masonic Ceremonies at 277

M.

Mackey, Dr. A. G. 159
Magnan, Marshal, death of 285
Maine, Grand Lodge of 50, 251
Manual of the A. and A. Rite, 41
Maryland, Grand Lodge of 337
Masonic Anecdote, 319
Masonic and Templar Gentleman 146
Masonic Ball at Constantinople, 72
Masonic Burial, 352
Masonic Celebration in East Greenwich, R. I., 309
Masonic Ceremonies at Lowell, 277
Masonic Chit Chat, 32, 64, 96, 128, 160, 192, 224, 256 288, 320, 352, 384
Masonic Duties, Charity the first 175
Masonic Jurisprudence, Decisions in 116
Masonic Secret Betrayed, 124
Masonic Sympathy from China. 280
Masonic Sympathy, Italian 339
Masonry and Reconciliation, 282
Masonry and the War, 283
Masonry, Blue 136
Masonry for the Ladies, 237
Masonry in China, 379
Masonry in Illinois, 59
Masonry in India, 137
Masonry in Savannah, 141
Masonry in the Army, 121
Masonry in the South, 126
Masonry in Turkey, 138
Masonry, Origin and Early History of 97, 161

Masonry, Origin and Spirit of 170
Masonry, Practical 92
Masonry, the Influence of 180
Masonry, the Reconciler and Restorer, 129
Masonry, the Three Great Lights in 340
Masons, Exclusiveness of 158
Mason's Son, Adoption of a 342
Massachusetts and Rhode Island, Grand Encampment of 331
Massachusetts, Cagliostroism in 154, 179
Massachusetts, Grand Lodge of 81
Massachusetts, Organization of the Grand Lodge of 78
Master in Debate, Rights of 338
Masters, Past 105
May Flower Lodge, 190
Meeting of the General Grand Encampment, 319
Mellen, William P., death of 215
Michigan, Grand Lodge of 184
Michigan, the A. and A. Rite in 94
Minors and Maimed Men, 350
Missouri, Grand Lodge of 304
Missouri, Grand Encampment of 311
Mount Moriah, Tradition of 115
Music in Lodges, 114

N.

New Christmas Song, 91
New Grand Lodge of West Virginia, 225
New Hampshire, the Grand Encampment of 212
New Masonic Temple, Boston, Laying Corner Stone of 1
North Star Lodge, 296
New Temple, 59
New York, Grand Lodge of 343
Nova Scotia, 181

O.

Obituary, 127, 190, 223, 287, 382
Officers, 183
Ohio, Grand Lodge of 117
Organization, 150
Organization of the Grand Lodge of Massachusetts, 78
Origin and Early History of Masonry, 97
Origin and Spirit of Masonry, 170
Origin of the Teutonic Order, 284
Our Day of Duty, 257
Our Twenty-Fourth Volume, 33

P.

Palmers and Pilgrims, 236
Past Masters, 105
Patriotic Address, 54
Pearle, Bro. Cyril, death of 181
Peru, the Order in 217
Pilgrim Encampment, 192
Poetry. Lines, 46—New Christmas Song, 91—Rough Ashler, 172—Lines on the Death of an Infant, 272—I have no Mother now, 337
Practical Freemasonry, 48, 92
Prince of Wales 55
Project, a New 353
Proselyting, 40

Q.

Queries, 352
Questions in Jurisprudence, 142

R.

Raymond, E. A., obituary notice of 127
Removal of Officers.—Honorary Membership, 276
Responsibilities of a Brother to the Lodge, 173
Rhode Island, Grand Chapter of 182
Rights of the Master in Debate, 338
Roswell Lee Lodge, 183

S.

Safe Guards, 112
Savannah, Masonry in 141
Side Degrees.—Androgynus Masonry, 321
Side-Degrees, or Female Masonry, 255
Sir and Sir Knight, 144
Solomon's Temple, Cost of 49
Sorrow Lodges, 196
Sovereign Grand Consistory, Annual Session of 250
Starr King Lodge, 200
Star Lodge, Athol, 313
St. Andrew's Day, 58
St. Bernard Encampment, 79
Stephens, Horace, obituary notice of 287
St. John's Lodge, Newbern, N. C., 286
Stray Leaves, 30
Strange Decision in Illinois, 63
St. Stephen's Home—or Mission to the Poor, 73
Supreme Council Northern Jurisdiction, U. S., Annual Convocation of 242
Supreme Council, late Meeting of 281
Symbolic meaning of Colors, 95

T.

Teutonic Order, Origin of 284
The "Ad Vitam" Principle of the A. and A. Rite, 120
The Carbonari, 312
The Ineffable Word, 143
The New Grand Master of France, 316
The New Temple, 59
The Order in Peru, 217
The Rough Ashler, 172
The Three Great Lights in Masonry, 340
The Tomb of a Crusader, 149
Tradition of Mount Moriah, 115
Tribute to the Memory of President Lincoln by Italian Masons, 279
Triennial Meetings of the General Grand Encampment and General Grand Chapter of the United States, 376
Turkey, Masonry in 138
Tyrian Lodge, Gloucester, 366

U.
Uniformity of Work, 122

V.
Venice, Celebration of 24th June by Boston Brethren in 317

W.
Waltham, Dedication at 229
West Virginia, New Grand Lodge of 225
What Masonry requires of Masons, 174
William Parkman Lodge, 273
Winsow Lewis Encampment, 295
Work, Uniformity of 122

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXIV. NOVEMBER 1, 1864. No. 1.

LAYING THE CORNER-STONE OF THE NEW MASONIC TEMPLE, IN BOSTON.

THE GREAT HISTORIC ERA-DAYS OF MASONRY IN MASSACHUSETTS.

The 14th of October last was a signal day for Masonry. The Brethren of Massachusetts were from early morning unitedly employed in making History; and one of the most brilliant Chapters in the Annals of Masonry in this Commonwealth, was finished at Faneuil Hall in the evening.

The World's History, as well as that of Nations and individuals, has been marked out by "Epochs," or "Eras"; periods at which some great and critical events have occurred, that stand forth as prominent and remarkable land-posts along the pathway of History. Thus, looking to the world in general, we are all familiar with the Eras of the Creation, of the Deluge, of the Destruction of Troy, of the First Olympiad, of the founding of Rome, of the Astronomical Era of the Babylonians, &c. And all of these Eras have, from peculiar circumstances, been extended from particular nations to the world at large,—a remark which is especially applicable to those of Greece and Rome, so much so that we cannot study any portion of ancient history, without making chronological calculations from one or the other of them, although they respectively originated, according to tradition, the one in the winning of the foot-race at Olympia by a Greek, of whom otherwise we should know but little; the other in the foundation of a petty village, whose mud-walls were so insignificant as to be easily leaped over in contempt by the founder's brother.*

Such are some of what we properly call the great "Historic Eras." Others have been formed, or adopted, from remarkable discoveries or inventions, as those of Steam, Gunpowder, the Mariner's Compass, Printing, &c., each of which was powerful enough in itself to create almost an entire revolution in at least one vast department of the world's life-machinery. These may be peculiarly called the Eras of *Mind* or of *Progress.* Again, each nation has its own private Eras, marked by the great events, and turning, or progress-points, in its history. Thus to every American mind, the very mention of the word "Era" calls up the date of our INDEPENDENCE, and all the glorious associations connected therewith. And we fear that, in after times, another far less joyful time and series of events will be recalled, as men speak in subdued and saddened tones, of the events of the GREAT AMERICAN REBELLION, which must mark an "ERA" even more distinctly than had previously dated from a like unhappy series of events in the old Homeland. And indeed vast and important as the "Era of the Great Rebellion" has always appeared to every student of *English* History, its proportions shrink into pigmy insignificance, when placed along-side of the colossal and terrific vastness of this awful Civil War of *our* time and land.

The very fact of this system of measuring history and time by "epochs," or "eras," having been so long and so universally adopted by men of different ages and widely divided lands, is sufficient to prove its origin to have been, at least, natural and reasonable.

We have thus dwelt somewhat at length on this subject of "Eras," for, in our judgment, the very sufficient reason that the day and the occasion, the events of which we are about to record, must always henceforth be regarded as a momentous epoch or era in the history of Freemasonry in Massachusetts. That history may properly be divided into three remarkable "Eras." The first we regard as the time when in 1733 the M. W. Grand Master, HENRY PRICE, laid in Boston, the Foundation-Stone of the first Grand Lodge in America. The second was the union of the two Grand Lodges in 1792, under M. W. JOHN CUTLER, which was the foundation-stone of our present Grand Lodge. The third was when in 1830 the Corner-Stone of our first Masonic Temple on Tremont street,

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*The Era which is now most generally used in all civilized countries, is of course the Christian Era, which dates from the 1st of Jan., in the 753d year of Rome. In regard to this Era, now so familiar, it is not generally known that it was not used, even by Christians, till the 6th century *after* Christ, when it was adopted in the computation of time by Denys the Little, a Monk, who became Abbot of a Monastery near Rome; nor was it till more than two hundred years later, that this mode of dating was adopted in England.

was laid by the M. W. JOSEPH JENKINS. At the former period, Masonry on this Continent was a plant of small and humble growth, and like all the more solid and beautiful trees, took a considerable time to grow to its present fair and noble proportions—

> "Parva metu primo, mox sese atollit in auras." "Ingreditur que solo et caput inter nubila condit."

Indeed, even in the third epoch named, our Order was not only comparatively weak in numbers, but it was called upon to bear the assaults of a malicious, base and ungenerous persecution, excited by bad men for their own party-political purposes. If there was not yet such great strength of *numbers*, the very occasion to which we have referred as marking the third epoch, was in itself a very sufficient proof of there existing in our Brotherhood great strength of *character* and *will*. For, as that long line of the Brethren accompanied the Grand Master Jenkins to lay the Foundation-Stone of our "First Temple," they were assailed by all those opprobrious epithets and disgraceful insults, which an excited mob are always so ready to hurl at any one, against whom their passions and prejudices have been inflamed. Thus men of high respectability in the community—men eminent as clergymen, scholars and good citizens, were compelled, as they marched in procession, to hear themselves hooted at as felons and miscreants! They *did* bear it, however, and thereby gained a great and glorious victory, and laid the foundation of the wide-spread influence and success to which our Order has now attained. It was well said by Tertullian in his celebrated Apology, or Defence of Christianity, (Plures efficimur, &c.,) that "the blood of the Martyrs is the seed of the Church." And so assuredly the trials and sorrows, insults and persecutions, which our Brethren then endured from their antimasonic persecutors, tended more than all else to foster and promote the growth and full development of the weak and humble sapling, which the year 1733 saw planted among us by Bro. Henry Price, but which now (thanks greatly to these *our* martyrs) has grown luxuriant and large, like the Banyan tree, spreading out over the land, revelling in wealth of foliage and sylvian beauty, and affording a rich and grateful shelter to the multitudes, who now are ready and anxious to flee to it for shade and safety.

And, as we stood upon the platform, surrounded by more than 6000 of our Brethren, to witness the inauguration of the New Temple, on the ground where our late building was destroyed by calamitous fire, we could but realize that we were affording the strongest living evidence of the great power and high position to which our Order has attained. Over and above much that no money can ever replace or repay, the actual money loss by that fire was itself sufficient to cripple or crush any weak institution. But, though far from indulging in a spirit that would affect to treat lightly a calamity of this character, not only are we able to bear it without practical inconvenience, but are about to raise a new and costly structure that shall, for generations to come, be regarded as an honor to the taste and enterprise of the Brotherhood of Massachusetts. And this is a practical proof of success that the world at large is ever ready to understand and appreciate. But we as Masons should be untrue to the great teachings of our Institution, did we not reckon *such* appreciation as a light matter, compared with the wealth of mind, of manhood, of benevolence and virtue, by which our Order now gives and confers ornament and grace throughout the length and breadth of our land, shedding its light of blessing and benignancy alike over the humble cottage of the laborer, the bivouac-tent of the war-worn soldier, and the stately halls of the wealthy and the powerful.

We have in these pages, on more than one occasion, endeavored to show the high claims and responsibilities now devolving on the Fraternity, from the elevated position which it has gained as a great "*Continental*" organization. It is really "*world-wide*," but we have used the word "Continental," because we are referring to duties which arise directly from the present unhappy state of the country. When the army has done its work by crushing down armed Rebellion, a vast and most serious other work, and a much grander one, will still remain for some other agency; the work, we mean, of healing the wounds that are likely to fester and rankle long in the alienated and irritated hearts of the sons of the North and South. For this healing reconciliation, Freemasory is, in every way, peculiarly qualified and adapted; and the work is well worthy of the great Brotherhood of Charity and Love. We feel that we can never be unseasonable in bringing this high and holy duty before the attention of our Brethren. No more noble, almost divine, sphere of duty could possibly be offered to the pure ambition of man-loving, God-fearing, patriotic men. High as the present position of our Order is, let it faithfully and firmly gird itself to this mighty and momentous task of PATRIOTIC LOVE, and it will be permanently placed on a lofty and rocky height of dignity, the object of universal respect and admiration:—

"Like some tall cliff, that rears its awful form,
Swells from the vale, and midway leaves the storm,
Though round its base the swelling clouds are spread,
Eternal sunshine settles o'er its head!"

THE DAY.

The 14th of October had been selected by the Committee, for the Laying of the Corner-Stone of the new edifice, as peculiarly appropriate, it being the anniversary of the laying of the Foundation-Stone of the first Masonic Temple in this city in the year 1830.

The weather was unpropitious for a public parade of any description, but it was particularly so for an effective display of the rich and showy regalia of a Masonic procession. A violent North-East storm, commencing on Wednesday night, prevailed without intermittance, until Friday morning, when it had partially exhausted itself; though the rain continued to fall, more or less copiously, during the whole day. The streets were in a bad condition for marching—the parade ground was wet, and the atmosphere chilly, if not positively cold. The natural effect of all this was to prevent the attendance of many Lodges and Brethren in distant parts of the State, who would otherwise have been present, and contributed to increase the numbers of

THE PROCESSION.

But, notwithstanding these adverse circumstances, the Procession was one of the most imposing and brilliant Masonic displays ever witnessed in our city, if it were ever equalled by any similar exhibition in this country. It was imposing and brilliant, not alone in the variety and richness of its regalia and decorations—in the beauty and number of its banners—its splendid escort and martial appearance, but in the character, intelligence and manly bearing of the men who composed it. "New England citizenship," as was said by one of the city papers the next morning, "was well represented. Intelligence and character were stamped upon the countenances of those who participated in the proceedings, and a finer body of men morally and intellectually never paraded our streets. The proceedings, though marred by the inclemency of the weather, were deeply interesting. It must have astonished some of those who remember when opposition to Freemasonry was made a political hobby, to see the Institution so flourishing; but it has survived its period of persecution, and is going about its work of charity and beneficence, silently and efficiently, softening the rigors of war, smoothing the path of the distressed, helping the needy, and binding its members in a Brotherhood of mutual sympathy and true humanity."

It is estimated that there were more than *six thousand* Masons in attendance, including many who, in consequence of the delay in organizing and the dampness of the ground, were compelled to withdraw before the body took up the line of march. This number, large as it is, would probably have been increased by two or three thousand, had the previous day been clear and pleasant.

The Procession was formed on the Common, near Park street Mall, under the direction of the Grand Marshal, W. Brother WILLIAM D. STRATTON, assisted as hereafter stated. And we may as well say here as elsewhere, for it should be said, that our Brother and Assistants acquitted themselves, in the discharge of their important duties, in a highly creditable manner, and we believe to the satisfaction of all parties interested. The delay in starting was naturally a cause of some little uneasiness, but it was one of the difficulties and vexations incident to all such occasions. Where the fault lay, or who was responsible for it, it would be difficult to determine; nor is it of any consequence; all did their best, and success was secured. This should satisfy us.

ORDER OF PROCESSION.

The Escort.

The Escort was composed of the Grand Encampment of Massachusetts and R. Island and its Subordinates, and was the most brilliant portion of the Procession. The Grand Encampment was in full array as a complete military organization, and numbered 751. The column marched in the following order:—

Band of the 11th U. S. Infantry, stationed at Fort Independence.
M. E. Sir William S. Gardner, Grand Master, accompanied by M. E. Sir Benj. Brown French, Grand Master of Templars in the U. States, and the Grand Officers and Permanent Members of the Grand Encampment.*
St. John's Encampment, Providence, R. I., Sir Daniel Round, Jr., Generalissimo, Commanding.
Hall's Brass Band.
Boston Encampment, Boston, Mass., M. E. Sir John K. Hall, Grand Commander.
Washington Encampment, Newport, R. I., M. E. Sir John Eldred, Grand Commander.
Worcester County Encampment, represented by several members.
Springfield Encampment, Springfield, Mass., M. E. Sir Isaac D. Gibbons, Grand Commander.
De Molay Encampment, Boston, Mass., Sir William F. Davis, Generalissimo, Commanding.
Holy Sepulchre Encampment, Pawtucket, R. I., represented by several members.
Dunstable Cornet Band.
Pilgrim Encampment, Lowell, Mass., M. E. Sir Joseph Bedlow, Grand Commander.
Germania Band.
Palestine Encampment, Chelsea, Mass., M. E, Sir Charles M. Avery, Grand Commander.
Milford Brass Band.
Milford Encampment, Milford, Mass., M. E. Sir Isaac Britton, Grand Commander.
St. Bernard Encampment, Boston, Mass., represented by several of its members.
Haverhill Brass Band.
Haverhill Encampment, Haverhill, Mass., M. E. Sir George W. Chase, G. Commander.
Weymouth Cornet Band.
Old Colony Encampment, Abington, Mass., M. E. Sir William W. Whitmarsh, G. Commander.

The Lodges.

William D. Stratton, Grand Marshal.
John Kent, Frank Bush Jr., Josiah W. Chamberlin, William T. Eustis 3d, Aids, mounted.
Band.
Baalbec, East Boston.
Hope, Gardner.

---

*Among whom was the venerable Sir James Salsbury, of Providence, R. I., wearing the regalia of Sir Thomas Smith Webb, first Grand Master.

Amity, Danvers.
Mount Olivet, Old Cambridge.
Blue Hill, Canton.
Aberdour, Boston.
Orient, South Dedham.
Dalhousie, Newton.
John Hancock, Methuen.
John Cutler, Abington.
Hammatt, East Boston.
Cornet Band.
Pequosset, Watertown.
Henry Price, Charlestown.
Bristol, Attleborough.
United Brethren, Marlboro'.
Montacute, Worcester.
John Abbot, Somerville.
Boston Brigade Band.
Wyoming, Melrose.
Mount Vernon, Malden.
Webster, Webster.
Trinity, Clinton.
Paul Revere, North Bridgewater.
Joseph Warren, Boston.
Revere, Boston.
Gate-of-the-Temple, Boston.
Gilmore's Brass Band.
Winslow Lewis, Boston.
Ancient York, Lowell.
Germania, Boston.
Mount Horeb, Woburn.
Metropolitan Brass Band.
St. Paul's South Boston.
Mount Tabor, East Boston.
Star-of-Bethlehem, Chelsea.
Plymouth, Plymouth.
St. Paul's, Groton.
Mount Hope Brass Band.
Mount Hope, Fall River.
Grecian, Lawrence.
Liberty, Beverly.
St. Matthew's, Andover.
Monitor, Waltham.
Norfolk Union, Randolph.
St. Alban's, Foxboro.
Bethesda, Brighton.
Pentucket, Lowell.
Morse's Brass Band.
Mystic, Pittsfield.
Amicable, Cambridgeport.
Mount Carmel, Lynn.

St. Mark's, Newburyport.
Merrimack, Haverhill.
Fraternal, Barnstable.
Rural, Quincy.
Aurora, Fitchburg.
Mount Lebanon, Boston.
Mount Zion, Barre.
Rising Star, Stoughton.
Weymouth Brass Bank.
Orphan's Hope, Weymouth.
Marine, Falmouth.
King David, Taunton.
Hiram, West Cambridge.
Meridian, Natick.
Olive Branch, Sutton.
Montgomery, Milford.
Boston Cornet Band.
Columbian, Boston.
Union, Dorchester.
Washington, Roxbury.
Morning Star, Worcester.
Salem Brass Band.
Essex, Salem.
Old Colony, Hingham.
King Solomon's, Charlestown.
Philanthropic, Marblehead.
Massachusetts, Boston.
Tyrian, Gloucester.
St. John's, Newburyport.
St. Andrew's, Boston.
St. John's, Boston.

The Chapters.

Sutton R. A. Chapter, Lynn.
Washington R. A. Chapter, Salem.
Grand Royal Arch Chapter of Massachusetts.

American Brass Band, Providence.
Knights of Calvary Encampment in Companies.

The Grand Lodge.

The Most Worshipful Grand Lodge of Massachusetts, consisting of the Past and Present Officers, Most Worshipful Wm. Parkman Grand Master.

Knights of Calvary Encampment in Companies.

Invited Guests and Aged Brethren of the Fraternity in Carriages.

Calvary Encampment of Providence, R. I., acted as a Guard of Honor, under the command of Sir Levi L. Webster, with the celebrated "American Brass Band," of that city.

THE MARCH

Began at about 12 o'clock, and the Procession, moving at *quick step*,—rather too much so for comfort,—passed over the route in a little less than two hours—starting from the Common as above, and passing through Winter, Summer, Otis, Devonshire, Milk, Broad, State, Court, Tremont, and Beacon streets, and entering the Common at the Charles street Mall, thence passing through Beacon, Park and Tremont street Malls, to the site of the New Temple. The whole distance was probably about three miles, and it was observed that when the rear portion of the Procession was leaving the Common, the head of it had returned to the starting place!

Everywhere along the route the streets and windows were thronged with living masses—ladies and children, old men and young, were joyous,—the waving of handkerchiefs, cheers of welcome, and all the usual manifestations of approval, saluted the brilliant moving pageant at every turn. All was life, animation and joy. If the clouds wept, the younger portion of the Procession might have found, as they doubtless did find, a compensating sun-shine in the bright eyes and cheering smiles which everywhere greeted them! The spectacle was one that for a life-time will linger in the memory alike of those who witnessed it and of those who took part in it.

On the arrival of the head of the Procession at the site of the new building, the whole was opened to the right and left, and the Grand Lodge, with the Lodges according to seniority, passed through the open lines and wheeled upon the immense platform prepared for their reception, and where the ceremonies took place as follows:—

CEREMONIES.

Music by Gilmore's Band, Boston.

Opening.

Grand Master. Right Worshipful Senior Grand Warden: The Grand Lodge having been assembled for the purpose of Laying the Corner-Stone of the New Masonic Temple here to be erected, it is my order the Most Worshipful Grand Lodge be now opened for the performance of that important ceremony. This my will and pleasure you will communicate to the Right Worshipful Junior Grand Warden, and he to the Brethren present, that all having due notice may govern themselves accordingly.

Senior Grand Warden. Right Worshipful Junior Grand Warden: It is the order of the Most Worshipful Grand Master of the Grand Lodge of the Commonwealth of Massachusetts, that this Corner-Stone be now laid with Masonic honors. This his will and pleasure you will proclaim to all present, that the occasion may be observed with due order and solemnity.

Junior Grand Warden. Brethren, and all who are present, take notice, that the Most Worshipful Grand Master will now deposit this Foundation-Stone in Masonic form. You will observe the order and decorum becoming the important and solemn ceremonies in which we are about to engage.

Prayer, by Rev. Bro. J. W. Dadmun.

HYMN,

[By a Quartette Choir, consisting of Bros. S. B. Ball, W. H. Kent, F. A. Hall, and C. G. Jackman]

Great Architect of earth and heaven,
By time nor space confined,
Enlarge our love to comprehend,
Our Brethren, all mankind.

Where'er we are, whate'er we do,
Thy presence let us own;
Thine Eye, all-seeing, marks our deeds,
To Thee all thoughts are known.

While nature's works, and science's laws
We labor to reveal,
Oh be our duty done to Thee
With fervency and zeal.

With *Faith* our guide, and humble *Hope*,
Warm *Charity* and *Love*,
May all at last be raised to share
Thy perfect light above.

Grand Master. Right Worshipful Brother Grand Treasurer: You will read the inscription on the Plate which is to be deposited under the Foundation-Stone.

THE GRAND TREASURER HERE READ THE INSCRIPTION AS FOLLOWS:—

This Corner-Stone of a New Masonic Temple for the use of the Grand Lodge and Fraternity of Freemasons of the Commonwealth of Massachusetts, was laid with Public Masonic Ceremonies, and in the presence of the Executive Officers of the State and City, by the Most Worshipful WILLIAM PARKMAN, Esq, Grand Master, on the 14th day of October, A. L. 5864, A. D. 1864.

Officers of the Grand Lodge A. L. 5864:—M. W. William Parkman, G Master; R. W. Charles C. Dame, D. G. Master; R. W. William S. Gardner, S. G. Warden; R. W. Benj. Dean, J. G. Warden; R. W. John McClellan, G. Treas.; R. W. Charles W. Moore, R. G. Sec.; R W. C. Levi Woodbury, C. G. Sec.

District Deputy Grand Masters:—R W. S. D. Nickerson, District 1. William Sutton, District 2. W. F. Salmon, District 3. C. L. Chamberlain, District 4. J. P. Lovell, District 5. J. W. Dadmun, District 6. James M. Cook, District 7. R. S. Pope, District 8. Henry Chickering, District 9. E. P. Graves, District 10. Solon Thornton, District 11. Newell A. Thompson, District 12. George H. Kendall, for Chili, S. America.

W. Rev. Wm. R. Alger, Rev. Wm. S. Studley, Grand Chaplains; Wm. D. Stratton, G. Marshal; Samuel P. Oliver, S. G. Deacon: Henry Mulliken, J. G. Deacon; P. Adams Ames, G. Sword Bearer; W. W. Wheildon, Henry Taber, 2d, Lovell Bicknell, Francis L. Winship, G. Stewards; Edward D. Bancroft, L. H. Gamwell, J. V Hayward, G. Lecturers; Bro. Eben F. Gay, G. Tyler.

Board of Directors:—M. W. William Parkman. R. W Wm S. Gardner, Benjamin Dean, Chas. W. Moore, Winslow Lewis, John T. Heard, Wm. D. Coolidge, G. Washington Warren, William North.

Building Committee:—William Parkman, Charles W. Moore, Benjamin Dean, John T. Heard.

President of the United States, ABRAHAM LINCOLN. Governor of Massachusetts, JOHN A. ANDREW. Mayor of Boston, FREDERICK W. LINCOLN, JR.

M. G. WHEELOCK, Architect.

Grand Lodge of Massachusetts founded A. L. 5733, A. D. 1733. HENRY PRICE, Esq., First Grand Master.

CONTENTS OF THE BOX.

1. Constitution of the Most Worshipful Grand Lodge of Massachusetts.
2. Proceedings of the Grand Lodge for 1862 and 1863.
3. Freemasons' Magazine, with a description of the New Building.
4. Freemasons' Magazine, containing an account of the burning of the Winthrop House and Freemasons' Hall, April 6, 1864.
5. Moore's Address on the Early History of Freemasonry in America.
6. Declaration of the Freemasons of Boston and vicinity, in 1831.
7. Photograph of the New Freemasons' Hall, by Chapman.
8. Ordinances and Public Documents of the Cities of Boston, Roxbury, Cambridge, Charlestown and Lowell.
9. Coins of the United States.
10. Newspapers of the day.
11. Historical Sketches of the Grand Encampment, and of its Subordinate organizations.
12. Proceedings of Bunker Hill Monument Association for 1861, 1862, 1863 and 1864.

Grand Master. There being no objection, I now order you, Brother Grand Treasurer, to deposit the Plate, with the Papers, in the place prepared for their reception.

[MUSIC BY THE BAND DURING THE CEREMONY OF MAKING THE DEPOSIT.]

The principal Architect then presented the Working Tools to the Grand Master, who directed the Grand Marshal to present them to the Deputy Grand Master, and Senior and Junior Grand Wardens.

The Grand Master, the Deputy Grand Master, and Grand Wardens, then descended from the platform; the Grand Master taking the Trowel, the Deputy Grand Master the Square, the Senior Grand Warden the Level, and the Junior Grand Warden the Plumb, the Grand Master standing at the *East* of the Stone, his Deputy on his right, the Senior Grand Warden at the *West*, and the Junior Grand Warden at the *South* side of the Stone. The Grand Master then spread the cement; and when that was done, he directed the Grand Marshal to order the Craftsmen to lower the Stone. [This was done by three motions, viz:—1st, by lowering a few inches and stopping, when the *public* Grand Honors were given; 2d, again lowering a few inches, and giving Grand Honors; 3d, letting the Stone down to its place and giving the Grand Honors as before. The Square, Level and Plumb were then applied to the Stone by the proper Officers.]

Grand Master. Right Worshipful Deputy Grand Master: What is the proper Jewel of your office?

Deputy Grand Master. The Square.

Grand Master. Have you applied the Square to those parts of the Stone that should be square?

Deputy Grand Master. I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

Grand Master. Right Worshipful Senior Grand Warden: What is the proper Jewel of your office?

Senior Grand Warden. The Level.

Grand Master. Have you applied the Level to the Stone?

Senior Grand Warden. I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

Grand Master. Right Worshipful Junior Grand Warden: What is the proper Jewel of your office?

Junior Grand Warden. The Plumb.

Grand Master. Have you applied the Plumb to the several edges of the Stone?

Junior Grand Warden. I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

Grand Master. Having full confidence in your skill in the Royal Art, it remains with me now to finish the work.

The Grand Master then gave three knocks upon the Stone, saying—

"I find this Foundation-Stone well formed, true and trusty, and may this undertaking be conducted and completed by the Craftsmen according to the grand plan, in Peace, Love and Harmony."

"Know all of you who hear me. We proclaim ourselves free and lawful Masons, true to the laws of our country, professing to fear God, and to confer benefits on mankind. We practice universal beneficence towards all. We have secrets concealed from the eyes of men which may not be revealed to any but Masons, and which no cowan has yet discovered; they are, however, lawful and honorable. Unless our Craft was good and our calling honest, these secrets would not have existed for so many generations, nor should we have had so many illustrious personages as Brethren of our Order, always ready to sanction our proceedings and contribute to our welfare. We are assembled in the broad face of open day, under the canopy of Heaven, to build a Temple for Masonry. May God prosper our handiwork as it shall most please Him. May this Temple become a place wherein just and upright Masons may practice benevolence, promote harmony and cultivate Brotherly love, until they shall all assemble in the Grand Lodge above, where the world's Great Architect lives and reigns forever."

Grand Chaplain, (Rev. Wm. S. Studley.) "May the Almighty Architect of the Universe, who disposes of all things according to the excellency of His will; who made the Heavens for His majesty, the sun and stars for His glory, and the Earth as our place of existence and obedience to His laws, look down on us, His servants, Master Masons, endeavoring, in the bonds of love, according to the rules of charity, to build a house for His worship. And may this house, when completed, be a fit habitation for worthy men to meet together and to do good. May the secret assemblies of Freemasons convened here, according to law, be conducted in honor, and result in charity. May every Mason who enters under the roof of this intended building remember that the secrets of the Lord our God are with them that fear Him. May this good work prosper. May the workmen be comforted. May no strife, brawling, or unseemly words, be heard within the walls. May the Master love the Brethren, and Brethren honor the Master. May the coming in and going out of the Brethren be blessed forevermore. May there be plenteousness here, and the voice of thanksgiving ever heard. May no mourning or sorrow of heart be known. May the true wayfaring Mason find comfort in his journey when he tarrieth for a time within the gates of this house.

"Oh Lord God, Great Architect and Grand Geometrician of the Universe, prosper Thou our work. Permit us at all times and in all places to build up Thy holy temple in our hearts and souls, with the beauty of true holiness, so that we may, by faith and good works, ultimately arrive at that glorious mansion, where all things are indeed perfect—where there shall be no more labor, no more sorrow, but love, joy, peace, rejoicing and happiness forevermore."

The Deputy Grand Master then received from the Grand Marshal the Cornucopia containing Corn, and spread the corn upon the Stone, saying:—

"May the health of the workmen employed in this undertaking be preserved to them, and may the Supreme Grand Architect bless and prosper their labors."

When once of old, in Israel,
Our early Brethren wrought with toil,
Jehovah's blessing on them fell
In showers of Corn and Wine and Oil.

The Grand Marshal then presented the Senior Grand Warden the cup of Wine, who poured it upon the Stone, saying:—

"May plenty be showered down upon the people of this ancient Commonwealth, and may the blessings of the Bounteous Giver of All Things, attend all their philanthropic undertakings."

When there a shrine to Him alone
They built, with worship sin to foil,
On threshold and on corner-stone
They poured out Corn and Wine and Oil.

The Grand Marshal presented the cup of Oil to the Junior Grand Warden, who poured it upon the Stone, saying:—

"May the Supreme Ruler of the World preserve this people in Peace, and vouchsafe to them the enjoyment of every blessing."

And we have come, fraternel bands,
With joy and pride and prosperous spoil,
To honor Him by votive hands
With streams of Corn and Wine and Oil.

Grand Master. "May Corn, Wine and Oil, and all the necessaries of life, abound among men throughout the world; and may the blessing of Almighty God be upon this undertaking, and may the structure here to be erected be preserved to the latest ages, in order that it may promote the humane purposes for which it is designed."

The Grand Master then presented the Implements to the Architect saying:—

"To you, Brother Architect, are confided the implements of operative Masonry, with the fullest confidence that by your skill and taste, a fabric shall arise, which shall add new lustre to our honored Commonwealth. May it endure for many ages, a monument of the liberality and benevolence of its founders."

Music by the Band.

ADDRESS BY BR. HON. ROBERT B. HALL, OF PLYMOUTH.

The solemn and significant rites we have just witnessed inaugurate the commencement of a new Temple for Masonry in this her most ancient seat, on the American Continent. On this Stone, now firmly laid, tried by the plumb, the level and the square—overspread in mystic ceremony with Corn, and Wine, and Oil—and consecrated by prayer to the Supreme Architect of the Universe, will rise a magnificent pile, honorable to our Fraternity and ornamental to this city.

We have gathered here in festal array, to celebrate this auspicious event with fitting pomp and grateful joy. We come from all parts of this jurisdiction to join with our venerable mother, the Grand Lodge of Massachusetts, now crowned with the wreaths of more than a hundred and thirty summers—to-day more stately and vigorous than ever, in this act which proclaims her prosperous energy. This imposing pageant is in her honor, and proclaims the lively interest of the Fraternity in the advancement and glory of our Order.

Thirtyfour years ago, this day, the foundations of the old Temple were laid, and that building was supposed to be on a scale sufficient for the wants of generations to come. But, in this brief space, Masonry has outgrown its accommodations, and it was disposed of in 1858 for other uses. Since then the Grand Lodge has occupied temporary apartments, though for the last three years under her own roof. It seems but yesterday since the destroying angel hovered over this spot and consumed our tabernacle with his fiery breath. Already we triumph over these disastrous ashes. Undismayed by calamity, and buoyant with hope, we commence the erection of a suitable and permanent home for the Craft. Let the walls of this Temple rise in solid grandeur till its pinnacles salute the skies! And from this time till it shall crumble into decay let it be sacred to the mysteries and work of Masonry.

The short time necessarily allotted to this address in the programme for the day, precludes any elaborate historical account of our Order, and anything like a critical and philosophical analysis of its constitution and influence. The remarks, therefore, which will be made on these subjects, will be cursory and brief.

The Institution of Masonry has come down to us in its principles and spirit, if not in form, from a remote antiquity. Its vestiges may be traced, veiled in the mists of the dim past, faint and shadowy and obscure it may be, but yet speaking witnesses to its ancient claims. At what particular age of the world its light was first revealed it is difficult to determine; but the field of investigation is ample, and materials are not wanting to develop probable conjectures. There are at least sufficient resemblances between Masonry and the most ancient societies in Phœnicia, Chaldea and Egypt to suggest their common origin, and such points of resemblance to the oldest Mysteries as to render probable an affinity with them. Masonry, as now organized, is believed to be of Jewish origin on the authority of its own traditions, and from internal evidence well understood by the Craft. The erection of the Temple on Mount Moriah by Solomon King of Israel was an occasion of the assemblage of bands of "cunning artificers," especially from Tyre, at Jerusalem. While the Temple was building, the workmen are said to have been formed into a community under a system of rules designed to facilitate perfection and efficiency in their art, and to promote their common interests. This organization was destined to survive the occasion which brought them together. At the completion of the Temple the Craftsmen travelled in other lands where their skill might find employment. Their monuments are to be found in the ruins of temples and theatres which they erected in Phœnicia, Greece and Rome, until the era of Christianity. Soon after this period traces of their history appear in public records, as well as in their works. In the middle ages Masonry culminated in its greatest glory. It was patronized by the Throne and the Church, and overspread Europe with its marvels of architectural skill and beauty. At this date we have precise information in regard to these societies, and but little is left to conjecture as to their nature and organization. They were schools of instruction in architecture and cognate science, and fraternities for mutual protection and relief. They used a symbolical language derived from the practice of their profession; they possessed the means of mutual recognition, and were bound together by secret obligations.

At an early period these societies were endowed with special privileges as a corporation of builders, and became exempt from all local and civil jurisdiction. At length, and by degrees, many persons of eminence, not of the Craft, chiefly ecclesiastics, became associated with them from a desire to obtain the secret knowledge they possessed and participate in their privileges. This admixture of a superior class as "accepted" Masons soon became potential; and as the knowledge of the art of building spread beyond the limits of the society, the speculative element gradually predominated. In England, however, it appears that the Freemasons, under their ancient organization, which dates from the time of Athelstane, continued as a body to erect public buildings until the rebuilding of London and the completion of St. Paul's Cathedral, under the mastership of Sir Christopher Wren. It was as late as 1717 that the ancient Lodges remaining in London, united to form a Grand Lodge of Free and Accepted Masons. In 1733 the Grand Lodge, in whose presence we now stand, was organized under English authority, as the first Grand Lodge in America, and constitutes the link of our connection with the illustrious past of our Order.

We are proud of our descent as Masons from an ancestry so renowned and venerable. Our fathers wrought to embellish the earth with exquisite forms of material beauty, and reared, with patient toil, those stately edifices which overspread the old world with elegance and grace. The memorials of their genius and skill compel the homage of admiring generations, and their fame will endure forever.

But the claims of Masonry to our respect are not founded chiefly on the service it has rendered to the useful and ornamental arts of life. The forms of architectural beauty and design may vanish, but the spirit which informed them still survives with the Craft, and dignifies and hallows our work. Our Order no longer hews and squares the rough ashlar for the builder's use, but essays the nobler work of fashioning living stones for the use of the Great Architect himself. We cease to employ the coarse implements which were once the instruments of manual toil, wielded by brawny arms and with sweating brow. The forms of these we preserve; but with us they are spiritualized as emblematical teachers of a pure morality. The plumb, the level and the square repose upon our altars still, but in jeweled majesty, to be used only by the gloved hand to symbolize the highest truths as instruments of human improvement.

It is natural to respect Masonry for its antiquity. But it claims our reverence also because it is the only one of the old societies which history records, which has survived the wreck of time. Masonry is the only purely human institution which has withstood the never-ceasing tide of change in the world's affairs. In imperishable strength and silent dignity, it has endured like the rock, while the current has passed by, sweeping into oblivion, systems, dynasties and institutions, some of them as ancient as herself, and once the objects of pride and admiration.

It is natural to inquire what there is in Masonry which will account for its permanency thus far, and promises to secure it perpetuity. Why is it that its light that glimmered in early darkness should shine in increasing lustre through the ages, and in the nineteenth century glow in full effulgence? How is it that with no sign of decripitude or decay, Masonry with unpalsied hand yet holds the sceptre of her Royal Art in increasing empire? The answer must be sought in some peculiarity of constitution; for no miracle has been wrought in her behalf. She has been subjected to the same series of circumstances as other institutions now numbered with things that were, with no external shield against the attack of time. In her own symbolical language, she is said to be supported by pillars of Wisdom, Strength and Beauty. On this hint we propose to dwell, and a brief interpretation of this language, in an enlarged sense, may reveal the secret of her stability and power.

The Wisdom of Masonry is exemplified in establishing her basis on the immutable foundation of Truth. Her cardinal principle is belief in the existence of God. All other truths correlative with belief in deity, have a place in her system. The Bible, as the source and standard of Truth, is exalted on her altars as her first Great Light, and all her moral teachings are but beams of its brightness. While Masonry makes no pretensions as a system of religion, and, least of all, prefers a claim to be a substitute for Christianity, she humbly walks by its side in strict alliance, as far as she goes. In her speculative form she is as exact in her teachings of moral truths as was operative Masonry in mathematical science. Her propositions admit of no dispute. She wisely confines herself to simple absolute and acknowledged truth, and leaves no margin for controversy or contradiction. She inculcates virtue, and dissuades from vice, but has no casuistical refinements to perplex and divide her followers. Masonry from her plane furnishes the most ample facilities for the investigation of truth. Whoever stands with her there breathes an atmosphere of unrestricted liberality, for her toleration is as boundless in matters of opinion, as her rule is imperative in fundamental faith. Anchored in her principles, fast by the throne of God, inculcating in her first step a loving trust in Him, and accepting His law as the embodiment of truth, she excludes no one from a participation in her benefits on account of diversity in religious views. Her gates are closed against the atheist only. The shackles fall from the hands of Prejudice and Bigotry at the entrance of her shrine. When the well-known words are spoken which, like the proclamation of the mystagogue at Eleusis, closes the door of her sanctuary on the profane, the truths in which all agree are the only lessons which are taught. In her sacred retreat every discordant voice is hushed, and the bitterness of sectarian strife is abashed into silence in the awful presence of pure and absolute Truth. On any other platform than this she could not comprehend in her embrace all the tribes of men, as the human race now exists, or has ever existed. It is the recognition of these principles and the acknowledgment of corresponding obligations which alone renders it possible to make her privileges available to the whole of the great human family. If she should require any other creed than that God is our Father, and that men are His children, and therefore bound to love Him and one another, her grand object would at once be defeated. Hence, while every Mason retains his religious peculiarities, the Jew, the Turk, the Aborigines of the forest, and the Christian may fraternize in the recognition of a common bond, and demand and receive mutual benefits.

The perfect adaptation of our Order to the nature and wants of man is strongly indicative of the wisdom of its constitution. Its whole energies have been devoted to the interests of humanity. Next to allegiance to God, and springing from it, its controlling principle, is love for man as man. Before the era of Christianity we know of no other system of morals or philosophy, of religion or politics, which presents this bold peculiarity of Freemasonry. Individual interests seem to have been nearly or quite overlooked by the sages and governors who sought to rule the world by philosophies or by power. In the republics of Greece and Rome, confessedly the best developments of civilization in ancient times, the interests of humanity were by no means predominant. In the Roman republic the boast of being a Roman citizen had little meaning except as a defense against the exactions of foreign domination. The man was not esteemed of value except as a part of the Commonwealth. Individual rights were neither sacred nor respected as inalienable. Greece never saw the day, though she boasted the Academy, when the many were not virtually the slaves of the few; and her vaunted democracy was but a name. But Masonry recognizes with generous sensibility the dangers and needs of individual man, and watches with genial care over his rights. Its primary object is to bless the race, not in the aggregate but in its unit; while its ultimate aim is not to exert a power over society but to achieve its melioration and perfection by silent influences in its component parts. This characteristic of her system is the reversal of the theories of ancient days which were tried only to fail, and have left the wrecks of their destruction scattered over the earth. Masonry has never sought to establish her sway *over* men, but *within* them. She exerts her power as a pervading influence and never in the form of arbitrary control. She meets man in all the varieties of his condition with sympathy, and comprehends him in all the wants of his complex nature. Her first and last teaching is that the highest human development is in the direction of personal virtue and individual excellence; that the true nobility is goodness; that the common duties of life have in them the elements of heroism and sanctity; that self-respect is a virtue; and that every man possesses a dignity derived from his original endowments and inherent capabilities. She esteems every man the peer of his fellow in nature and rights. Before her altar distinctions vanish, and all men meet on the level. The prince and the peasant stand alike in her presence. Whatever is common to man is not foreign to her regard. She provides for the physical wants of the body and the yearning needs of the soul. She stands as his instructor and guide, his protector and friend. And so it is that Masonry points to its monuments of usefulness, not among the few who attain greatness and renown, but among the quiet and peaceful crowd unknown to fame. Her beneficial influence is not so conspicuous in the seats of wealth and power where rights seek not for protection, and affluence craves not sympathy and aid; but with the masses of mankind who need defense and sympathy, and whose wants demand relief.

The chief element of STRENGTH in Masonry is its principle of association. Man by nature is formed for society. It is impossible for him to live without it, without degenerating. The law of attraction in the material universe is not more necessary than the law of attraction in the social world. And as the one produces its mighty effects in sustaining systems of worlds and the cohesion of their parts, so the other by its combining energy supports and unites society in indissoluble bonds. But while it is absolutely true that Union is Strength, yet it is also true that the character of the objects of human association and the nature of the means of obtaining them, determine the degree of its efficiency and the length of its duration. History and experience bear unmistakable testimony to the fact that any society, not based on virtuous principles, by a natural law, must inevitably perish. The want of moral cohesion ensures its rupture and decay. On the other hand, the three-fold cord of association, woven of high moral principle, is not easily broken. Its strength is in proportion to the elevation of its aim, and its vitality is commensurate with the extent of its scope. Now Masonry stands on a higher vantage ground in both these respects than any other human institution. No aim can be higher than that which she proposes to accomplish—the physical, mental and moral improvement of her members, and the circle in which her operations extend embraces the race. In making this declaration it is not pretended that her primary object is an undistinguishing and unbounded benevolence. Masonry was instituted to promote the immediate good of her members, wherever they may be; and does not claim to sacrifice that good for the benefit of the uninitiated. She provides for her own in the first instance, and the peculiarity of her association, ensuring the performance of this obligation, is the grand element of her continued life. She is necessarily a propagandist, and furnishes within herself the motive for a perpetual and universal increase. It is her interest to enlarge her means of usefulness, and her doors turn on ready hinges to all applicants for her benefits not disqualified by irreligion or vice.

Brotherly love contributes essentially to the strength of Masonry. The fraternal feeling which is characteristic of Freemasonry does not originate in a mere congeniality of sentiment, or similarity of disposition. It is a principle incorporated in the frame-work of her system. It is not dependent on personal preferences, nor left to grow out of frequent and agreeable intercourse. Social companionship develops a kindly feeling in Masonry as elsewhere, and often ripens into friendship, which gives a zest to the enjoyment of life. This form of Brotherly love, however, is the effect of circumstances; desirable and profitable, and promoted in our Order as much or more than in any other institution. But, in a more enlarged and comprehensive sense, Brotherly love is obligatory on all Masons, and extends its regards to the whole Fraternity, wherever dispersed. Thus universal in its relations, it secures a unity and harmony which renders our Order not only invincible to external assaults, but precludes the possibility of disruption and ruin from internal causes. This tie of Brotherly love, regarded not as a sentiment, but as an obligation, is the glory of Masonry, and clothes it with an universal power. Overleaping all geographical divisions, rising above all religious and political differences, and ignoring all diversities of race, it establishes a common bond of kindly intercourse among the Craft. Over all the world, wherever a Mason discovers another Mason, he finds a Brother and a friend. If he is in want, he can claim relief which will not be denied. If he is a stranger, he can demand and receive hospitality. If in danger, he can command succor. On the tented field the stroke which would have fallen in death has often been arrested by this mysterious power, and the claims of Brotherhood have been recognized in Savage warfare. The Masonic sign of distress is potent in all calamities which affect life or fortune wherever the fraternal eye may discern it. Such efforts are produced only by Masonry. She alone speaks that universal language whose whispers may be heard amid the thunders of war, in the crash of

shipwreck, and in the roar of violence, and whose words, like penticostal utterances, are intelligible among all people and tongues!

The BEAUTY of Masonry consists not merely in the fair proportions of her design, or the antique grandeur of her drapery, but in the magnitude and glory of her operations. Through the long ages, as now, she has stood the friend of man and the benefactor of society. In all the earth she has distilled her genial dew of blessing, and her path is everywhere marked with verdure and fruitfulness. Her works praise her in the gates, and the grateful tears of the poor and unfortunate sparkle like jewels in her diadem of glory. Her very genius is love, the spirit of which connects her members in an unbroken phalanx, as a band of Brothers, but overflows those bounds and expands itself in a stream of Charity, embracing all mankind. The identification of Masonry and Charity forms the popular idea of our Order. By general consent it stands at the head of charitable institutions. But alms-giving is not the most important part of charity in the Masonic sense. This consists rather in the cultivation and exercise of kindly dispositions and active sympathies. It is a charity which leads men to judge of others with lenity, and to speak of them without reproach—the charity which makes the good name of another as precious as our own—it is exercised in the endeavor to do away with suspicions, jealousies, rivalries and evil speakings—it is to sustain the wounded spirit, to afford consolation to the afflicted, to extend succor to the oppressed—to redress wrong. Such is Masonic charity identical with the charity of Christianity, and which, like that, "never faileth."

An institution adorned with beauty like this must hold its place in human affection, while misfortune and sorrow are the common lot, while human hearts cry out for sympathy, while man continues frail and imperfect.

If this faint sketch of some of the prominent principles of Freemasonry is correct, the reasons are sufficient to account for her unchangeable and vigorous continuance until the present time. That this Order commends itself to the intelligence of the nineteenth century is evinced by its larger constituency than ever before, and by its firmer hold on the favor of wise and good men. We submit, therefore, that it is not presumptuous to expect that in the long line of centuries to come it will still repose in undisturbed endurance upon the imperishable pillars of its support. *Esto perpetua!*

In the present crisis in national affairs a brief allusion may be pardoned to the relations of Masonry to Patriotism. While Masonry stands sternly aloof from all partizan politics, she inculcates the love of country, obedience to rulers, and respect to the majesty of law. Masonry is strongly allied to the structure of all government by her doctrine of equality and the elective principle in the creation of her officers. She has therefore ever taken a manly stand in the defense of these principles as embodied in the American Constitution. It is certain that the form of our government was planned by Masonic minds. More than fifty of the fiftysix signers of the Declaration of Independence were of the Masonic Fraternity. Nearly all the General officers of the Revolution were also Masons. The great battles of the war were fought under Masonic commanders. The blood of Warren moistened yonder hill in the first libation to liberty, and Washington conducted our armies to final victory.

The spirit which animated these patriots of other days has not fled from our altars. Masonry still yields her loyal and unfaltering support to that Constitution which her sons so greatly assisted to establish. Now, as ever, she stands by the laws, and upholds all rightful authority. At the same time she lends her influence to soften the calamities of war and to heal the wounds of fratricidal strife. Her sons, when called upon to buckle on their armor, have responded promptly, and in multitudes. None have exceeded them in bravery and endurance in the line of their duty. They still stand ready to share in the sacrifices which may be required by their country. It remains to be seen how Masonry will fulfill her mission when war shall end in victory, and peace and union shall again prevail. At least she will be faithful to her ancient traditions and pristine honor, and true to her allegiance. The progress of events seems to indicate that the hour of deliverance is at hand. Let us hope that when the cap-stone is finished on the topmost tower of our Temple the banner of our country, in the serene beauty of its celestial dyes, and in all the fulness of its ancient pride, shall float from its summit once again the emblem of a united, free and prosperous nation.

CONCLUDING HYMN.

Accept, Great Builder of the skies,
Our heartfelt acts of sacrifice!
Each Brother found a living stone,
While bending low before Thy throne.

While Craftsmen true their work prepare,
With thoughts unstained, and holy care,
May each be fitly formed and placed
Where Love Divine his hopes had traced.

BENEDICTION.

THE BANQUET.

At the conclusion of the ceremonies of laying the Corner-Stone, a Procession of those who had secured tickets to the Dinner. was formed and marched, under the escort of the Calvary Encampment to Faneuil Hall, where tables were spread for about seven hundred guests, being all that the Hall would comfortably accommodate. The caterer was Mr. J. B. Smith, who is, by common consent, admitted to stand at the head of his profession in this city, if not in the country.

The Hall was beautifully decorated with the National flags, which also enclosed various Masonic emblems. Tables were arranged upon the platform, the floor of the Hall, and in the galleries, and were loaded with choice and tempting viands. The instrumental music, which was of a very superior character, was furnished by the "American Brass Band," of Providence, R. I., which occupied a position in the gallery. After an invocation of the Divine blessing by Rev. Wm. S. Studley, Grand Chaplain, an hour was passed in attendance to the material part of the Banquet. The intellectual feast was opened by M. W. WM. PARKMAN, Grand Master of the Grand Lodge, who presided.

GRAND MASTER PARKMAN'S SPEECH.

Fellow-Masons—This is a gathering of all the clans, when we meet together upon a common platform. Our platform is sound; it has no rotten plank in it. It is for the purpose of extending that platform that we have met to-day, and to lay the Corner-Stone of a building of large and elegant dimensions. [Applause.]

When I looked upon this gathering I felt a just and honest pride that no language will express to you at this moment. I felt that we had met together for a high and noble purpose; not for a political purpose, but upon the broad platform of Christian, civil, and religious faith, to unite in doing what we may to alleviate the distresses of humanity, and of doing what we can to spread the glorious principles which have come down to us untarnished from the days of Solomon, and which have been disseminated through his disciples, throughout the length and breadth not only of this but of every civilized country in the world. Wherever civilization and art is known, this glorious institution has planted its standard; there it has set up its altars and commands us to lift up thanks to God that we may be permitted to pursue the great work.

I ask each of you to stand where I do and look over this vast assemblage of shining faces, shining with joy. The illustrious workman, (pointing to the portrait of Gen. Warren,) was one of us, who laid down his life that we might worship in this glorious old hall, redolent with the voices of patriots. We are met, my Brothers, to commemorate the laying of this Corner-Stone. I am very thankful that it has been laid. It is a great, it is a glorious occasion, because this is one of the things that bring us together upon a common question; and we are here to-day under the sanction of the Commonwealth, and I shall by and by present a letter from the Governor, to show that his heart is with us. We are here also under the sanction of the city authorities, and I wish to present to you a letter drawn up by one who is a descendant of Paul Revere. [Applause.]

Without tireing you further, in behalf of the Grand Lodge of Massachusetts, the General Grand Encampment of the United States, the Grand Encampment of Massachusetts and Rhode Island, the Grand Chapter of Massachusetts, and in behalf of Masonry of the whole world, I bid you here a hearty welcome. [Applause.]

Brethren, I do not propose to detain you much longer; I merely propose to say a word about the weather. I was a little disappointed this morning; but upon reflection, I made up my mind that inasmuch as Massachusetts was a hard and sterile State; inasmuch as everything was done by water-power, the clerk of the weather had concluded that we wanted some water to carry on the celebration.

We have been highly favored, Brethren, by your presence. I thank you most kindly and cordially, in behalf of the Brethren whom I represent. I shall close by a sentiment to which I trust every Brother in this hall will heartily respond.

The Grand Master then announced as the first regular sentiment—

"*The President of the United States.*"

At the announcement of this toast the audience rose in a body, and the wildest applause broke forth, while the gas lights, which until then had been burning dimly, were let on with full brilliancy, producing a striking effect. The American Brass Band played the "Star Spangled Banner."

Charles L. Woodbury, Esq., was called upon to respond to the sentiment in honor of the President.

BRO. WOODBURY'S SPEECH.

Masons of Massachusetts—As has been amply stated by our Most Worshipful Grand Master,—Masons know no politics. It is the peculiar basis of our Institution, that no matter what the nationality of a Brother in distress, no matter what his political creed, no matter what may be his antecedents, the instant he comes within the pale of Masonic relief, he receives that relief with an open heart and an open hand. [Applause.] Masonry throughout the world, no matter what language, what nationality, teaches one duty to its members, and that is to obey the laws and support the Constitution of the Country. [Applause.]

We, the Masons of Massachusetts, recognize but one plain duty in political life before us, and I quote the language of an eminent deceased Mason, and that is, "to follow the flag, and keep step to the music of the Union." [Cheers.]

Gentlemen, it is an ancient custom at Masonic banquets, to toast the President of the United States; a custom derived, not simply because very many of those distinguished dignitaries of the United States, have also been Brother Masons with us, but from the great respect which the Masons bear to the laws of the land, and to him who is sworn to execute and defend them. [Applause.] It is a mark of profound respect, not alone to the office, but also to the officer, which induces us on all state occasions like this to propose this formal toast. We can, indeed, as Masons, never forget that the first man who took the oath as Chief Magistrate of the United States that he would faithfully perform the duties of the President of the United States, and that he would protect and defend and preserve the Constitution of the United States, was himself a Brother Mason among us. [Applause.] Not only was he the first of our Presidents, but we all, I think, with one accord, regard him chiefest, first among Masons and among Presidents, and among mankind. [Great applause.] I need not say for the benefit of the reporters, that I allude to George Washington. [Applause.]

It is among the most estimable jewels of the Grand Lodge of Massachusetts, that they treasure a lock of George Washington's hair, presented to this Grand Lodge, at his decease, by his lamented wife. I rejoice to say that it escaped the conflagration which destroyed so many of the treasured relics of the Grand Lodge, and that it is yet preserved in the hands of our present worthy Grand Master, to be looked up to with reverence, and to excite them to deeds of patriotism and noble duty. [Applause.]

Seventyfive years ago, when George Washington took that oath, the office of President was an untried experiment. Men who regarded the history and conservatism of the past, feared to trust the people with a free election; they feared, too, that the tenure of office, of four years, was too short, and that the whole scheme of the people for self-government was little short of madness. They referred to European and Oriental examples, and to the dynastic reign of kings, with their policy of centuries as exhibited in the States and courts of these nationalities.

Seventyfive years have passed away, and by the rotation of politics, we have as long a line of Presidents as most of the dynasties can show of kings; and now, to day, before you, gentlemen, a portion of the great Masonic body of the whole world, I submit to you that the comparison of our Presidents with any dynasty of kings that has existed since the world began, with the governors of any nation that has ever existed, is infinitely in favor of the popular choice—the Presidents of the United States. [Applause.]

Regard them for one moment with a philosophic eye, and where can you find such dignity, such ability, such simplicity of manner, such personal grandeur, as you find in the illustrious long line of men who have filled the office of President of the United States! [Applause.] Although there are kings, kaisers and emperors, surrounded by courts and encircled by a hereditary peerage, and all the pomp and circumstances which the wealth of the nation can lay before them, our Presidents live upon salaries so small that many a private gentleman in the land has the power to exceed them in his annual expenditure; yet the result of this experiment is already in favor of the capacity of a free people. Gentlemen, we have toasted the President of the United States in office, and we have borne our tribute to his personal character and private virtues.

Under the Corner-Stone we have laid to-day, we have recorded that this great and good work was begun during the presidency of Mr. Lincoln, our present Chief Magistrate. [Applause.] What more can we say for him who is first among us? We can simply turn towards heaven, and in the language with which the first Chief Grand Master of the Masons in the world, King Solomon, addressed his God; we all can turn and pray that God may endow and bless him with an understanding heart in order that these States may be brought back to peace, prosperity and union. [Applause.]

The second toast was—

"*The Commonwealth of Massachusetts*—Untiring in the cause of civil and religious liberty."

The following letter from His Excellency Governor Andrew was here read:—

The Governor's Letter.

Commonwealth of Massachusetts, Executive Department, Oct. 14, 1864.

To William Parkman, Esq., *Grand Master, &c.*—

Sir—I have the honor to acknowledge the favor of your invitation to attend the ceremonies at Laying the Corner-Stone of the new Masonic Temple to-day, and to assure you that but for the necessity imposed on me by duties, which will confine me to the State House during the morning, including a special meeting of the Executive Council, it would have given me pleasure to witness proceedings of so much interest. I trust that the work you begin to-day will meet no interruption, until it shall be presented to the eye of taste a monument of becoming beauty, and to the eye of use a commodious edifice befitting the purpose of its inauguration.

With respectful good wishes, I am, Sir, your most obedient servant,

John A. Andrew.

Bro. Goodwin's Speech.

Hon. John A. Goodwin, of Lowell, responded to the last toast in an eloquent speech. He said that thirty years ago he would have been a bold man who would have responded to a Masonic sentiment of such a character, but to-day not only Governors did them honor, but the whole community. A neat compliment was paid to Rhode Island, which, "though small in territory is magnificently large and expanded in heart." [Cheers.] The speaker closed by expressing the hope, that their new building would last until "we and our children's children shall have travelled around the square of time and entered the boundless circle of eternity," and gave the following sentiment:—

"*The Commonwealth of Massachusetts*—Quick in her impulses, hasty in her judgments, but always safe in her deliberate conclusions."

The next regular toast was as follows:—

"*The City of Boston*—Characterized by free schools, free speech and universal education."

The following letter from the Mayor of the City was here read:—

The Mayor's Letter.

Mayor's Office, City Hall, Boston, Oct. 14, 1864.

William Parkman, Esq., *Grand Master*—

Dear Sir—I am much obliged for your kind invitation to participate in the Masonic Banquet this afternoon at Faneuil Hall. Your note did not reach me until last evening, and I had previously made other arrangements for my time.

It would have afforded me much pleasure to be present to meet so many personal friends, and so large a body of the most respectable citizens of our Commonwealth. I congratulate you on the prosperity of your honorable Fraternity, and desire to express an interest in the erection of your new Building, which will form another architectural triumph for the embellishment of our good city.

Trusting that your festival may promote the harmony of the Order, and that its social enjoyment will exceed the most sanguine anticipations of the Brothers of the Fraternity, whose privilege it will be to participate in it, I have the honor to remain,

Very truly yours, &c., F. W. Lincoln, Jr.

Mr. Hale's Response.

Hon. George S. Hale, President of the Common Council of Boston, responded in behalf of the City, saying that it gave him pleasure to act as the *spokesman* of the "*hub*" among so many good fellows (*felloes.*) Not being a Mason, although he could not speak on the "square," he would endeavor to be within the "compass." Mr. Hale spoke in a complimentary manner of the Procession, and of the members of the Order whom he knew, and gave as a sentiment—

"The Masonic tie of Charity, of kindness and generosity, which binds together Masons whether in or out of the Order throughout the world."

Three cheers for the City of Boston were here called for by Bro. Benj. Dean, and given with great vigor.

The fourth sentiment was—

"*The General Grand Encampment of the United States*—Founded on the Christian religion, and teaching unbounded hospitality, it is endowed with the love of every knightly heart."

Hon. B. B. French, M. E. Grand Master of Knights Templars of the United States, responded to this sentiment.

Bro. French's Speech.

Were it not that I know I am addressing an assemblage of Freemasons, I should begin to think I was addressing a meeting of "the Sons of New Hampshire;" for my honored friend and Brother Woodbury, who responded to the first sentiment, and my friend Hale, who responded to another, are both natives of New Hampshire, and I have the honor to claim that State as the place of my birth. I am proud of my birth-place, and I always glory in the assertion that I am a New England Yankee. It is a birthright that I shall never sell!

This, Most Worshipful Sir, and respected Brethren, is a proud day for the Freemasonry of Massachusetts—for the Freemasonry of Rhode Island, who have largely joined in your celebration,—for the Freemasonry of Boston. You ought all to be proud of it. I, indeed, am very proud of being so fortunate as to make one of your number. I have seen many processions in my day, but never one like the one of to-day. When I heard of the destruction of your Masonic Temple by fire, I regarded it as a great calamity; I have this day changed my mind, and have come almost to regard it as a fortunate event—inasmuch as it has been the means of calling forth the tens of thousands who have filled the streets of your city to-day, and exhibited to the world such a gathering of Freemasons as it never saw before. It reminds me of the description of the laying of the foundation of the second Temple by the Israelites of old—of which the sacred historian says, "But many of the priests and scribes and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice: and many shouted aloud for joy." I have not a doubt that there were hundreds, perhaps thousands, among the multitude who this day saw the Corner-Stone of your second Temple laid, who experienced feelings kindred to the feelings of those "ancient men," although they may not have given to them the same outward demonstration.

I believe, said Bro. French, that the Masons of the United States look towards Boston as a sort of Mecca of the Order. It was the place, most assuredly, where Freemasonry began to flourish on this Continent; and when we go back to the days of Grand Master Henry Price, and Grand Master Joseph Warren, and follow down the long line of worthies who have so honorably presided over the Craft, to my Most Worshipful friend and Brother, who now presides here with so much honor to Freemasonry and to himself, we may well turn to Boston and to Massachusetts for instruction and example. One of the best, and most popular poets of Boston, has said, somewhat ironically, that "Boston is the hub of the Universe." I think I can say, in all truth, that Boston is the hub of Freemasonry in the United States, for from it, as a common centre, the great principles of Brotherly Love, Relief and Truth, that characterize our Order, and that Charity without which we are indeed nothing, have radiated and are still radiating to the furthermost bounds of the Union.

Bro. French then went on to say, that as he was present as the Grand Master of the Templars of the United States, that Templar Masonry was just at this time his speciality. He spoke of the adoption of a new Constitution of the Grand Encampment of the United States at Hartford, in 1856, and remarked that it had been the cause of some misunderstanding between the Grand Encampment and some of the State Grand Bodies, but he was rejoiced upon being publicly assured this day by the Grand Master of the Grand Encampment of Massachusetts and Rhode Island, Sir William S. Gardner, that the Templars of Massachusetts and Rhode Island were loyal to the Grand Encampment of the U. States. They had certainly shown their loyalty to-day by their kind and courteous reception of, and attention to, him (Sir Knt. French.)

The speaker then alluded to the visit of De Molay Encampment and St. John's Encampment to Richmond a few years' ago, and complimented his friend and M. W. Brother who now presided, (Sir Knt. Parkman,) on the happy manner in which he commanded and presided over that fraternal and Knightly expedition, and wondered whether they could renew that expedition to Richmond now, and meet with a like reception!

After a few remarks on the present prosperity of the Order of Freemasons, and the expression of his hope that the new Temple might be completed without accident, and ever remain as the Grand Asylum of the Craft in Massachusetts, Brother French concluded with the sentiment—

"*The Union of Freemasonry*—A Union that never can be broken."

As soon as Bro. French had concluded, M. W. Grand Master Parkman rose and said, that the allusion of Bro. French to the visit at Richmond a few years ago, brought to his mind occurrences, since the unhappy war commenced, growing out of that visit, which he would briefly allude to. He then stated instances where, through the fraternal acquaintances he had at that time formed in Richmond, he had succeeded in alleviating the sufferings of our prisoners there, and had even been instrumental in causing some of them to be restored to their friends.

Bro. French begged to be allowed to say a few words more suggested by Brother Parkman's remarks. He said that his position was such that he perhaps witnessed more of the benefits of Freemasonry, as connected with this war, than any other Brother present. He then gave several instances of Brotherly kindness and courtesy that had fallen beneath his own notice, between the belligerents, and alluded particularly to the case of Bro. Bradford, son of our M. W. Bro. Freeman Bradford, of Portland, Maine, who was desperately wounded at the night attack on Fort Sumter, and was taken to Charleston, and to the house of our worthy and respected Br., Dr. A. G. Mackey, where he had all possible care and attention until he died. And still there are those, said Brother French, who assert that Freemasonry has had its day, and has ceased to be useful! Freemasonry ceased to be useful! As well might it be said that the sun in the heavens had ceased to shine—that philanthropy among men had ceased to exist No, Most Worshipful Sir, and Brethren, Freemasonry is in the very meridian of its glory and its usefulness, and it shall last as long as this world shall stand.

The next toast was—

"*The Orator of the Day.*—The Theme and the Speaker well met. The treatment of his subject is all that could be desired by the Fraternity, and all the ambition of the speaker could have hoped. Both speaker and subject have new claims upon our regard."

The toast was suitably responded to by Bro. Hall.

The next toast was—

"*Our Foreign Relations.*—Successive links of that golden chain which unites our Fraternity the world over."

Replied to by the R. W. Brother R. T. Clinch, Dep. G. Master for New Brunswick.

BRO. CLINCH'S SPEECH.

M. W. Grand Master—This is an unexpected honor; I had not the remotest idea that I would be called upon to-day, in this time-honored and venerated place, and before this large and respectable assemblage of the Fraternity, to respond to the truly Masonic sentiment which has just been proposed. I confess therefore my inability to do justice to the subject, and have deeply to regret that there is not present some more worthy Mason from New Brunswick, who, by his eloquence and ability, would leave with you a better impression concerning the Craft in our Province, than I can possibly hope to do.

The most pleasing and fraternal relations have ever existed between the Masons of Massachusetts and of the Province of New Brunswick. Many, very many years ago; probably before the majority of us here to day saw the light, the Royal Arch Companions in our Province, sought the jurisdiction of Massachusetts for instruction and counsel; and recently our Provincial Grand Lodge applied to the Grand Lodge of this State for a competent Brother to visit and instruct us. The ready and cheerful compliance with which our request was granted, will, I assure you, never be forgotten by the Masons in our Province, whilst the beneficial results of that visit and its salutary influence upon our Lodges will be as enduring as the Institution itself. It is no wonder, then, that we turn to Massachusetts as our Masonic *Alma Mater*. Next to our own Grand Lodge we reverence her. Its Masonic spirit, its conservatism, its firm adherence to the principles we all profess, in her darkest hours of our history on this Continent, excite our warmest admiration. We claim with you a participation in those feelings of reverence and love you maintain for that noble roll of illustrious Craftsmen,—beginning with the gallant Warren and coming down to, but not ending with, your venerated and venerable Lewis,—which has made the Grand Lodge of Massachusetts a shining light in the Masonic world. Your authorities are our authorities; your decisions are quoted by us and never questioned; the name of your able Grand Secretary, Brother Charles W. Moore—whose fame as a Masonic jurist is as wide spread as the Fraternity—is with us as a household word upon all the topics which he has elucidated by his learning. Besides all this, between individual Brethren of the two Jurisdictions there is a continual recurrence of acts of kindness and love. I must urge these as reasons why *I* cannot do justice to the sentiment to which I have been called upon to respond, and which was so warmly received; in view of all that I have said, thinking of the courtesies that have been extended to me since I have been in this city, impressed with the spirit of this day's proceedings, and surrounded by the influences of the time and the occasion, I can scarcely feel that *I* am a "Foreign Relation."

Allow me, before sitting down, to express my regret at the loss you have sustained in the destruction of your noble Hall, and particularly in losing those cherished mementos of the past, to which were attached some Masonic or historic interest of more than ordinary importance. These can never be replaced, but I mistake the spirit of the Masons of Massachusetts, I mistake the meaning of the large gathering at this day's ceremonial, if your second Temple does not prove to be a far more noble monument of your taste and liberality, than the one—magnificent as it was—which it is intended to replace.

The next sentiment was—

"*The Grand Encampment of Massachusetts and Rhode Island.*"

This was responded to by M. E. William S. Gardner, Grand Master of the G. Encampment, as follows:—

BRO. GARDNER'S SPEECH.

M. W. Grand Master—It affords me great pleasure at this time to respond to the sentiment congratulatory to the Grand Encampment of Massachusetts and Rhode Island, inasmuch as its history is interwoven with the interests of the Grand Lodge over which you preside, and I might also add, with the Grand Lodge of R. Island. Of the destinguished Knights who have commanded this Grand Encampment, Raymond, Robinson and Lewis, have also sat in the Oriental Chair, occupied by you, while Fowle, Loring, Dame, Hews, Flint, Moore, Hammatt, Baker, Bradford and Harwood, are names identified with Masonry in Massachusetts, some of whom can never be forgotten in the history of your Grand Lodge.

But it has been on occasions of this kind, that the services of the Grand Encampment have been required to assist you in performing your duties. In 1825, when the Corner-Stone of the Monument was laid on Bunker Hill, in presence of the Ill. Bro. the Marquis De La Fayette, by your predecessor, the M. W. John Abbot, long since departed this life, this Grand Encampment, under the command of M. E. Sir Henry Fowle, its G. Master, and also then Deputy Gen. Grand Master of Templars in the United States, occupied a prominent position with you. The Records of your Grand Lodge are so particular as to state among other things not less worthy to be recorded, that "the Templars were in full dress, and displayed the banners of Knights Templars and Knights of the Red Cross. Sir Knights, with lances, preceded, bearing on the points of their lances white pennants, on which were painted the names of the six New England States. A front and rear guard, and also the guards of the banners, were armed with lances."

Again in 1843, when the Monument which we see from this Cradle of Liberty was completed, and the Grand Lodge of Massachusetts was present to pronounce the work "*well done*," and to declare that the Craftsmen had done their duty, this Grand Encampment of Massachusetts and Rhode Island escorted you to the Hill. And finally, in 1854, when the model of the original Monument, erected by King Solomon's Lodge of Charlestown, cut in enduring marble, was deposited within the granite obelisk, these two Grand Bodies there stood side by side. And on the 14th day of October, 1830, the Brethren of the Grand Lodge of Massachusetts, "whom persecution could not prostrate, whom the withering glances of scorn could not terrify, and by whose steady bearing and steadfast eye the prowling wolf of malice was driven back to his lair," were guarded and protected by the trusty swords of the faithful Knights of this Grand Encampment, while the M. W. Grand Master laid the Corner-Stone of that old Temple, with the sword in one hand and the trowel in the other.

In those days of persecution and trial, the world-renowned "Declaration of the Freemasons of Boston and Vicinity, presented to the public December 31st, 1831," written by that able, accomplished and fearless Knight, who has since presided over our Grand Encampment, Sir Charles W. Moore, was first introduced into Boston Encampment, where the subject of a protest was under consideration, your own Grand Lodge being "divided as to the propriety of going before the public to meet charges made by antimasons," for thus the record of your Grand Lodge reads. And I can say with all truth, and there are those here, who will sustain me, that through the unsparing labors and self-denying efforts of the Knights of this jurisdiction, especially of Boston Encampment, among whom stood the author of that Declaration, "the first among his equals," the tide of persecution was turned, and your Grand Lodge preserved in undiminished strength.

On all occasions of pubilc character, when your Grand Lodge has been called upon to perform official duties, this Grand Encampment has been ready to assist you, in sunshine and in storm. And to day, M. W. Sir, at your invitation, we have come up with strength and might to sustain you in your new labors, and to encourage you by our presence. In pleasing contrast with the scene thirtyfour years ago this day, our trusty swords now rest peaceably in their scabbards. The sound of the gavel is heard again in the once deserted Halls, in newly erected edifices, and in laying the Corner-Stone of a more enduring and beautiful Temple, while Brother, Companion and Knight, are working together in peace and tranquility.

But let me assure you that no rust is consuming our mystic blades; that, if necessary, they will again gleam in the light with untarnished lustre; that they are ever ready at your call, to assist, protect and defend the Grand Lodge of Massachusetts.

The seventh regular toast was—

"*Masonic Fraternity*—A synonym for Universal Good Will and True Benevolence."

Replied to by R. W. Benj. Dean, J. G. Warden.

BRO. DEAN'S SPEECH.

When our Grand Master a few moments ago requested me to respond to the sentiment he has just read, my mind not only glanced at the universal good-will and true benevolence of our Institution, more universal and true than that of any other organization among men, but it also found itself revelling in the universality of the Institution itself.

Like Jacob's seed, it has spread itself abroad to the North, to the South, to the East and to the West, and in it and its seed all the families of the earth are blessed. And wherever it may be, whether at the icy pole, or beneath the tropical sun of India, its good will and benevolence preserves the same genial warmth, dispenses the same hallowed blessings.

When some of his companions were sent by our lamented Brother, Dr. Kane, to make preparations to find the Northern open Sea, they found themselves too much exhausted to return to the ship. They pitched their tent, and could advance no farther. All around, as far as the eye could reach, was an unbounded sea of ice. Above them was the cold canopy of stars. They could move no longer. They laid themselves down, but not to die. Being absent too long, Bro. Kane started to find them. In the distance he discovers the litte Masonic flag floating over the tent. He approaches, opens the tent, and hears the first voice saying—"We knew you'd come." And as he spoke those words the little Masonic flag over the tent, was silently proclaiming why they "knew he'd come."

I too was in Richmond on the occasion heretofore alluded to, when the Knights Templars of Boston and Providence—so many of whom are here to night—visited the Richmond Commandery. What an outpouring of good will was there! I never can forget the time when all the Knights of the three cities involuntarily bursting for a season the bands of discipline, arm in arm, while the Band of Bro. Green, which has discoursed such excellent music during this Banquet, and Bro. Gilmore's Band, and the Richmond Band, with one accord, and altogether, and filling the street from side to side, played together the same tune—marched down that broad street in Richmond, "our steps keeping time to the music of the Union."

May God grant the speedy return of the time when universal good will and true benevolence will exist throughout the length and breadth of our land; when the Knights Templars from Massachusetts and Rhode Island may again, in company with the Richmond Sir Knights, keep step to the music of the Union, played by their congregated bands as on that happy day.

God grant that the time will soon come when Masonry may exert its true mission of healing wounds and assuaging passions; when with its silver trowel it may so spread the salve of universal good will and true benevolence over the wounds this lamentable civil war has made, as to heal every wound, and obliterate every scar. And may they be so effectually obliterated and blotted out by the return of universal good will and true benevolence, that with reference to its crimes even—it may be said—"the accusing angel, as he flies towards heaven's chancery, blushes as he gives them in, and the recording angel as he writes them down, drops a tear upon the words, and blots them out forever."

The next toast was—

"*The Clergy.*"

Responded to by Rev. William S. Studley, Junior Grand Chaplain. After some playful introductory remarks, he spoke of the American Clergy, and especially the clergy of Massachusetts and New England, as a body of men whose teachings were always profitable to consider, and whose example was always safe to follow.

The next sentiment—

"*The District Deputy Grand Masters.*—Their varied Masonic skill, their ardent zeal, and untiring exertions, entitle them to our warmest thanks."

Bro. Newell A. Thompson was called on to respond to this toast, but he having retired, a call from the audience was made on R. W. Br. Wm. D. Coolidge, who spoke as follows:—

Bro. Coolidge's Speech.

Worshipful Master—I rise with very great pleasure Sir, to respond to this sentiment, and to bear my ready and willing testimony to the great usefulness and fidelity of those distinguished Brethren whom you have so justly termed the right arm of the Grand Master. Five of my Masonic years I past with them, which I consider the happiest portion of my Masonic experience, and no one can more highly appreciate the value of the services of this board than the Past Grand Masters of this Grand Lodge. Under the administration of my excellent friend and Brother here on my right, Dr. Winslow Lewis, the duties of this board were more directly defined, and no honor that he ever conferred upon me ever conduced so much to my individual happiness as when I was permitted, through his appointment, to associate with them, and share their labors, and when his mantle, like that of Elijah, fell upon my shoulders, how earnestly did I pray that one spark of the intelligence of that head, and one drop of the goodness and brotherly kindness of that heart, could come with that mantle to aid and guide me in the discharge of those duties which he had so ably and so satisfactorily performed.

Sir, I come from the fatigues of the preparation of this Banquet, that all who sit here should have something comfortable for the inner man, and I shall esteem myself most happy if I can gather up one thought to add to that harmony which has blessed us from yonder gallery, and to that string of pearls and gems which has fallen from the lips of those Brethren who have preceded me from that platform. I might speak to you of the impressions on my own mind as I send it back as on this day, when the Corner-Stone of our first Tempte was laid, and contrast it with the scene of to-day; for never was more marked respect paid by the citizens of this metropolis than we have experienced this day. We have passed through the obloquy and prejudices of former years and have lived them down. "Truth crushed to earth shall rise again," and that justice and charity so long witheld from us, is to-day the willing tribute of every heart. God is just, and always in his own good time will vindicate himself. Through His grace we have lived it down.

I turn, Sir, as to the magnet, to him who has been so eloquently termed the first among us. Our Brother (pointing to the picture of Washington) to-day, Sir, and in this eventful period; I turn to him, and in the most endearing relation; and I am reminded of that beautiful sentiment of our Brother, the late Samuel L. Knapp, who said "Heaven left him childless, that all the nation might call him Father." Happy for us all if we could feel and acknowledge that fraternal relationship, and thus all become brothers again. Allusion has been made to the State that raises men. Turn now upon this picture and look upon that brow where "every god did seem to set his seal," and in this hour of our anxiety and trouble, listen to his words and lay them to heart: "One country, one Constitution, one destiny. Liberty and Union, now and forever, one and inseparable." Masonry is loyal. We, as Masons, would be loyal to God, loyal to our country, and loyal to ourselves and our principles.

But, Sir, I am reminded that I am here to speak for the Past Grand Masters and the Deputies. Here is one on my right, the genial influence of whose presence I have felt ever since I sat here, and for whom, now that he is striken and unable to address you, I may be permitted to utter a word. He who has so endeared himself to us through a long life, filled with the true spirit of our Order, who is the graduate of every Masonic degree known among us, whose eloquence has so often charmed us, and whose life is the embodiment of his teachings. Now that his tongue must be silent, lel me speak what I know would be the language of his heart to day. In the midst of all our anxieties and sorrows, in our fears for our nation and its best interests, and all its most cherished institutions, and its hopes, let every Brother call to mind the first word he uttered in a Masonic Lodge, and when all earthly efforts seem to fail, look up and be strengthened, and still trust in God—doing our utmost to become worthy of His guidance, believing with all our hearts, that as we become worthy, we shall be guided by a wisdom which cannot err, and that we shall receive the continuance of that love which is unchangeable and everlasting.

Much as I venerate the symbols of our Order, beautiful and expressive as are the Square, the Level, and the Plumb, to-day, and in this presence give me the Trowel, and to you R. W. Br. Lewis, I present it in figure, and close with this sentiment—

The Trowel and its Uses—Exemplified in the life and character of our beloved Past Grand Master, Dr. Winslow Lewis.

Rev. Bro. J. W. Dadmun being called upon spoke as follows:—

Bro. Dadmun's Speech.

I had hoped, for once, you would allow me to sit quietly and enjoy the "feast of reason and the flow of soul." But since you have called me out I must say, this is one of the happiest days of my life.

Allusion has been made, by the eloquent speakers who have preceded me, to the days of persecution, when those who laid the Corner-Stone of our first Temple had to hold the sword in one hand and the trowel in the other. That was a fiery ordeal, a time that tried men's souls. As I have looked over the history of those times I have been reminded of the two ladies, who, while reading the Scriptures, came across this beautiful passage from one of the Prophets, "He shall sit as a refiner and purifier of silver." They could not fully comprehend the import of the passage. One of them suggested that they go to the silver-smith and inquire into the process of refining. To this they agreed. They went, and he kindly explained the process. Said he, "When the silver is put into the crucible I sit and watch it until it is refined." They left. Said one, "I think I understand it. 'He shall sit as a refiner,' means our Heavenly Father will watch over his children when they are in the furnace of affliction." Just then the silver-smith called them back. Said he, "there is one thing I forgot to tell you. When I can see my own image in the metal, I know the process of refining is complete." "Now," said they, "we have the idea. God suffers us to remain in the furnace of affliction long enough to bring out his own image upon the soul." So the Great Master Builder suffered the Masonic Fraternity to pass through those days of persecution, that the dross might be separated from the gold. And if you want an evidence of this, look at these old veterans who never faultered, but came out of the furnace without so much as the smell of fire on their garments. They are the tried Stones in our glorious Temple.

I am happy to belong to that class of Clergymen who are not ashamed to have it known that we are Masons. In this we are following in the footsteps of the fathers. Good old Bishop Heading and Rev. Elijah B. Sabin, were honorary members of Mount Lebanon Lodge. They remained true during the antimasonic excitement, and we, their sons, mean to stand by the ancient land-marks of the Order. I hope to live long enough to see our new Temple completed. Then look out for a glorious day. [Three cheers were given for the Clergy.]

W. Bro. Muzzey, Master of Mount Olivet Lodge, Cambridge, being called upon, spoke as follows:—

Bro. Muzzey's Speech.

Most Worshipful Grand Master—An unexpected duty is always somewhat embarrassing. I certainly had not the vanity to anticipate that any summons from you, Sir, would be addressed to me on this occasion and in this presence. If excuse were admissible, I might find it in the wearisome march, and in the later duties of this table, which have received from me due personal attention. But a command from your authority may not be disregarded for any trivial reason.

As I have listened to the eloquent train of remark from the Brethren who have preceded me, my mind has been naturally led to contemplate the elevated character of our Order. Since our first Grand Master laid its foundations, what institution of man has rivalled the permanence of its existence? Within the proud period of its record, how much else has had its day and perished! Do you point me to personal distinction? Hardly more than contemporaneous renown is accorded by man to the most eminent of his fellows—and true of the common fame of men is the brilliant sarcasm of De Quincey upon the ephemeral reputation of Fox :—"It sleeps where the carols of the larks are sleeping, which gladened the spring-time of those early years; sleeps with the roses that glorified the beauty of their summers." States, institutions, whole races of men, have lost their places upon the earth, and become extinct. "Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts."

And what has given to Masonry its enduring honor? By virtue of what attributes has it belted the globe with its glorious Brotherhood; overleaped the barriers of nations, survived the fall of empire, and remained unlost amid the confusion of tongues?

Its sacred principles give to it its immutability and perpetual reverence among men. It is because its appeal is to the highest and holiest promptings of our nature, and it makes men truer and better who come within the circle of its teachings and influence.

In recognition of this truth,—not, I hope, too grave a thought for a festive table of Masons,—I offer you, Sir, this sentiment :—

Masonry—The golden Cestus of Earth; the Celestial Ladder to Heaven.

Some other toasts were given and responded to, of which we have no notes, being obliged to leave the Hall before the close of the festival. The speeches were eloquent, and the cheering enthusiastic. Several other Brethren had expected to speak, but found themselves too much exhausted by the chill and fatigues of the day, and were reluctantly compelled to retire at an early hour. The speaking, however, was sufficient to enliven the occasion and to mark it as a "white day" for Masonry in Massachusetts.

STRAY LEAVES.

Review of Knights Templars. One of the most interesting features of the day was the Review of the Encampments by the M. E. G. M., Sir B. B French, which took place while the Ceremonies were proceeding of Laying the Corner-Stone. Immediately after the Grand Lodge had passed the extended line of Knights, they marched directly to the Parade Ground upon Boston Common, where Grand Master Sir Wm. S. Gardner, tendered a review of his command to the Grand Master of Templars in the United States; all the minute particulars of a military Review were gone through with, and much credit is due the several Encampments for the excellent drill they shew on the occasion. After the ranks had been opened, and arms had been presented, the M. E. Sir Benj. B. French, accompanied by the Grand Master of Massachusetts and Rhode Island, and the other Grand Officers, passed down the lines in front and rear, the Bands striking up Hail to the Chief. The Encampments then formed in Companies and marched in Review by the M. E. Grand Master, evincing in their marching great military skill and discipline. The Review was very successful and we believe is a new feature in Templar Masonry. It was peculiarly interesting at this time, as it was the largest assembly of Templars ever convened in this country. After the Review, and the Encampments had been again formed in line, the Commanders, Generalissimos and Captains General, filed to the centre, and marched in Company to the position occupied by the Grand Officers, and formed in half circle about them. The Grand Master, Sir William

S. Gardner, here addressed them briefly, complimenting them on the great success of the Review; the fine appearance and excellent discipline of their several Commands, and presented them to the M. E. Sir Benj. B. French, the Grand Master of Templars in the United States, who also addressed them, and shook each one by the hand. The several Encampments were then dismissed from further service. St. John's Encampment, of Providence, escorted the Grand Officers to Freemasons' Hall, Summer street. Among the excellent Bands present we should not fail to mention that of the 11th United States Infantry, stationed at Fort Independence, and which was tendered to the Grand Encampment by Capt. O. E. Lattimer, who is a Brother Mason. The Band occupied the right, the post of honor throughout the day, and attracted universal attention.

The Magnitude of the Procession. There were 73 Lodges in the Procession—45 of these were counted by one of the Reporters, and gave an aggregate of 2778, or an average of 61 33-45. Taking this as a general average, the whole number of Masons in Lodges, was about 4480. To these are to be added the Grand Encampment and its subordinates, numbering, by count, 751—the Grand and subordinate Chapters, by estimate 200—the Grand Lodge and guests, 75—aged Brethren in carriages, 40—Marshals, 60. Total of Masons, 5606. If to these we add the Bands, (about 30,) at 450, we have a grand total of 6056, as the entire Procession. And it is to be borne in mind that this was a representation of the Masonry of Massachusetts *only*. No invitations were sent to other States. Had the weather been favorable the attendance would not have been much less that 10,000. As it was, it was the most numerous Masonic display ever witnessed in this country.

The Plate. The silver Plate deposited under the Corner-Stone, was engraved by Bro. Daniel Briscoe, of this city, and was a fine specimen of workmanship. The arrangement of the lines and the excellent taste displayed in the style of the lettering, were equalled only by the beauty of the execution.

The Address. Our readers have the Address before them and can form their own estimate of its merits. We cannot, however, consent to pass it over without expressing our warmest thanks to its accomplished author for his schollarly and finished production. It is a chaste and well written analysis of the history and philosophy of Masonry. It was worthy of the occasion, and is creditable to the Institution.

The Dinner. Several of the Lodges and other Bodies, both in and out of the city, anticipating the difficulty of finding accommodation to the Dinner at Faneuil Hall, took the precaution to provide for themselves at the public hotels and other places. We understand that six or eight hundred dined at the United States Hotel, and about an equal number at the American House. The Parker House and Young's Coffee House were also full. The three Lodges at East Boston dined together at the Sturdevant House, in that section of the city, and "had a fine time," as they well deserved to have. Columbian Lodge, of this city, dined at Mercantile Hall. Bro. Tarbell was the caterer, and gave them a "Bill of Fare" which for variety and excellence it would be difficult to excel.

Bro. Woodbury's Speech. Of the excellent Speech of Bro. C. Levi Woodbury, at Faneuil Hall, one of the city papers (Journal) speaks in the following just and complimentary terms :—"Considering the political sentiments of Mr. Woodburv, the choice of respondent was a singular one, and the situation must have been to him somewhat embarrassing. But we are constrained to say that he acquitted himself handsomely, and with a liberality of sentiment which is much to his credit. His Speech was appropriate and eminently patriotic; and his personal allusions were in good taste and found a general response. It is certainly not the least of the benefits of Freemasonry if it inculcates political toleration and liberality, as well as patriotism, as exemplified in the Speech of Mr. Woodbury."

Calvary Encampment. It was a general remark, that no single body in the Procession made a finer display than this excellent Encampment of Knights Templars. Their uniform was brilliant, and their marching and evolutions those of veteran soldiers. They contributed largely to the brilliancy of the pageant. The absence of their excellent Commander, Sir Knt. Thos. A. Doyle, Mayor of Providence, from illness, was generally regretted, but he has great reason to be proud of the manner in which his Command acquitted itself in his absence. The Band accompanying it was one of the best in the Procession, and elicited generale ommendation.

Rank of the Lodges. We have given the order of the Lodges as they appeared in the Procession. This is not according to their rank, but was probably adopted for the better arrangement of the Bands, which might otherwise have been brought too near together, and would have deprived the Lodges by which they were employed of their immediate benefit.

MASONIC CHIT CHAT.

"The Introduction." In accordance with our usual custom, we had prepared an Introductory Chapter for the 24th Vol. of this Magazine, but, like every thing else, it has been made to give way for the full and lengthy account of the "Great Celebration" which occupies our entire number. We, in common with all our immediate friends here in the city, were desirous that the whole details should appear in a consecutive and connected form, and in order to do this it became positively necessary to exclude all other matter from our pages. This we have done, and trust that our readers at a distance may not feel that they are very greatly the loosers by the operation. What we had proposed to say in the way of an Introduction to the new volume will be given in our next, though it may be somewhat out of place.

☞We have given up so much space to the details of the great celebration of Laying the Corner-Stone of the new Temple, that we have no room left for anything else, and have consequently been compelled to defer till our next several articles intended for the present month. We are not certain, however, that our readers are not the gainers thereby.

The Building. W. Bro. Wm. D. Stratton, Grand Marshal, proposes to issue a handsome lithographic view of the Building, in colors, at $3 a copy, 24 by 26 inches. It will make a handsome Lodge or Parlor Picture. Brethren or Lodges wishing a copy can address him, or send their orders to the Grand Secretary.

☞We have Godey's Lady's Book for Nov., but have room only to say, what we have frequently said before, that the work is one of the best of its kind published in this country or elsewhere, and eminently worthy of the patronage and support of the ladies, for whose amusement and instruction it is especially designed. No family of intelligent young ladies should be without it.

☞We have received the 3d No. of the Mystic Star, published at Fort Wayne, Indiana. It is filled with interesting matter.

☞We regret to learn of the death of the Hon. John D. Willard, of Troy, N. Y. He was, we think, a native of Massachusetts, and a Past Grand Master of the Grand Lodge of his adopted State. He was a sterling Mason, and most excellent man. His name must be familiar to all of our older Brethren who have in years past been accustomed to read this Magazine, and those of them who knew him personally will mourn for him as for the loss of a true and sincere friend. We trust to be able at a future day to give in our pages, from the pen of some one of his surviving contemporaries, a suitable notice of his life and services.

The Freemasons' Monthly Magazine.* This ably conducted, and highly conservative exponent of the genuine principles of Freemasonry, has, we perceive, closed its 23d vol., and with the 1st of the coming month will present to its long list of subscribers, the initial No. of the Twentyfourth. Only think of it; twentyfour years of service in harness as a Masonic Editor, is something to be proud of, and our friend and Ill. Bro., Charles W. Moore, Esq., G. Secretary of the G Lodge of Massachusetts, can boast of that length of faithful and untiring Editorial labor for the benefit of the Craft.† To speak of the many excellencies of the Freemasons' Monthly, would be a work of supererogation; but we would not be doing our duty to the Masonic Fraternity, did we not advise them to avail themselves of the excellent opportunity which now offers, of sending on their subscriptions for the new volume. The price is only $2.50 per annum.

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*From the New York Courier.

†Our editorial life began in 1825, when we commenced the publication of the Masonic Mirror, in which we fought the battle of antimasonry for nine years, and thence continued our Masonic and other editorial labors in another connection until 1841, when we commenced the Magazine, as an *exclusively* Masonic publication, it being the first and *only* periodical of the kind ever published. The entire *twentythree* vols. do not contain, if our memory serves us correctly, five pages that have not a Masonic relation. We thank our New York Brother for his kind words.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XXIV. DECEMBER 1, 1864. No. 2.

OUR TWENTY-FOURTH VOLUME.

Last month we entered on the Twenty-fourth year of our Magazine existence, but were prevented by a press of other matter from noticing the event at the proper time. The fact is one fraught with much cause for joy and thankfulness, but it has many very serious and solemn associations. As its Editor and Proprietor, we of course feel thankful for success even in the lower and more business point of view, but the joy we refer to is of a far higher and less selfish character. If during these twenty-three years now ended, we have even partially succeeded in causing this Magazine to attain the objects we have had earnestly at heart, it has, amongst at least "one generation" of men, brought comfort and consolation to many thousands of suffering, mourning hearts,—it has helped to guide many a young Brother safely amid the shoals and danger by which his, as yet inexperienced Masonic life, has been surrounded—it has faithfully pointed out and claimed reverence for the Ancient Landmarks—it has, in fine, whatever mistakes poor human fallibility may have entailed, fought an honest, open fight in defence of the good and true and Masonic, and against everything hostile to the noble and pure principles of our Order, its motto of action being

If I were a voice, a persuasive voice,
  That could travel the wide world through,
I would fly on the beams of the morning light
And speak to men with a gentle might
  And tell them to be *true!*
I would fly, I would fly, over land and sea,

Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the *Right*, in blame of the *Wrong!*

Above all, it has never knowingly neglected any rightful occasion of advocating the cherishing and exercising of that spirit of true Charity—Brotherly Love—which is the best and brightest of all Masonic Jewels. Not the mere charity of affording ready and generous aid to the distressed, though that duty must also ever claim a high place in the Masonic heart—but the charity of *temper* and *spirit*, which has so beautifully been pictured forth by the Great Apostle of the Gentiles—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

The unhappy circumstances in which our country has continued and still continues to be involved, have tended to add a heavy weight of anxious care to the editing of such a Magazine as this, because occasions must frequently occur, when Patriotism would *seem* at least to clash with that Charity which Masonry so strongly and constantly inculcates. Probably many of our Southern Brethren, if they have read the articles published by us since the outbreak of this Rebellion, have felt indignation against us, as though we had taken up a position of political hostility towards them. We can only say, we have in all such cases carefully considered our duty to our Order on the one hand, and our duty to our Country on the other; and when we had satisfied ourselves of the exact limits of each, we have not allowed any fears of misinterpretation, or of estrangement of feeling on the part of such of our Southern Brethren as may have been induced to take the rebels' side, to deter us from speaking out boldly and clearly in defence of the Union and the good old flag of America. Masonry, so far from tolerating or countenancing disobedience to the powers that be, most emphatically enforces the duties of loyalty and obedience to established authority. We have felt that our Masonic relations, so far from inducing a necessity for any reserve or compromise, have made it all the more incumbent upon us to give free utterance to our horror of rebellion, and to urge the duty and necessity of enforcing obedience to the laws and the Constitution. This we have done in a numerous series of articles, and in so doing we feel that we have simply been discharging a part of the great debt of gratitude we owe to our Country. But while we have thus urged the necessity of pressing on to victory, it will be seen that we have been no less mindful to advocate the practice of Charity and Mercy, when the victory should be won—the remembrance that our fallen or captive foe was then no longer a foe, but a Brother. Nor does any doubt disturb us, that in pursuing this course, we have laid ourselves open to the charge of forgetfulness of Masonic Love.

If certain of our Brethren in the South were induced voluntarily to become participators in an unholy Rebellion against the lawful government of their country, and if any of our words have wounded their feelings, or tended to damp the ardor of their Brotherly affection, the fault is theirs, not ours. In this connection, however, it is but simple justice to repeat the expression of our belief, that the number of our Brethren in the South, who have *voluntarily* joined the rebel ranks, has been quite small, but the majority, like many others, were left no choice between conscription and death, coupled with the severest trials to those dependent on them for protection and support. It is indeed cheering and consolatory to turn the glance away from the sad retrospect of the last three years, called up by these reflections, and to direct it, upward and onward, to the rays of morning light that seem even now to be ascending the horizon, harbingers of a bright and happy day of reconciliation, reunion, and peace. The approach of that happier time would seem to promise and portend also, the realization of those hopes, to which we have frequently given expression, in regard to the place of patriotic duty and most honorable usefulness, which ought then to be, and we confidently believe will be, assumed by our Order.

A glance over the numbers of this Magazine, during the past, as well as the previous year, will suffice to show, that we have dwelt often and forcibly on the lofty duty and destiny which are presented or promised to Masonry by the very exigencies and evils of this most lamentable civil war; not so much, now, while that war is so furiously raging, except so far as the mitigation of its horrors by all means consistent with other duties; such as succouring and relieving wounded and suffering Brethren; as when victory shall have put an end to the war, a goal to which now, thanks to our brave Generals and Admirals, to Sherman, and Sheridan, and Grant, and Farragut, would seem to be rapidly approaching—then another agency, than that of the sword, must be brought to bear, if our country's bleeding and festering wounds are ever to be healed, or if they are to be prevented from breaking out with renewed violence and more deadly results than before. It was well observed a few days since by one of our most eloquent orators, in referring to the political position of the country, when the war should have been brought to a conclusion, "who is there wild enough to imagine that mere military triumph can accomplish that *great work of union and peace*, that is the prayer of every patriotic heart? We may go on conquering and to conquer, month after month, year after year; we may overcome armies; we may take possession of cities; we may make a solitude and call it peace:—but the restoration of the old union of our Fathers, with all the States in their Constitutional relations to the Government, and with all the stars on the folds of our country's flag—this will require something more than any *mere force of arms* can effect."

Now these remarks, made by the speaker with an entirely political bearing, seem to us to be even more applicable socially, and therefore Masonically. In assuming that our Order was so eminently available as an instrumentality of reconciliation and "healing of the Nation," we have been thought by some to magnify its powers and capabilities too highly. Surely, however, a very little reflection will dissipate and disprove any such idea. Let us look briefly at the facts. Brotherly Love, goodwill, and therefore reconciliation, where estrangement may unhappily have occurred, lie at the very foundation of all Masonry. To cultivate those Heaven born virtues, every Mason is bound by the most solemn and stringent obligations. The Masonic Body, at the present moment, throughout America, North and South, includes nearly, or quite, a million of members, all bound to each other by certain strong ties of Brotherhood, even though led by a sense of patriotic duty on the one hand, or of indignation against fancied oppressions and wrongs on the other, to stand in battle array, and to deal death to one another on the field of war. Is not this, we ask, a PRIESTHOOD OF PEACE on the grandest scale, and of the most effective organization? No political or religious Body (we have no intention to be disrespectful to either) existant among us, can for one moment compare with it in point either of availability or power, or extent of influence. It is thought by certain portions of our community, that the substitution of one political party in the administration of our government for another, would have rendered the bringing about of peace and reconciliation a work of comparative ease. Eschewing all political discussions, but viewing this solemn and weighty matter through the lens of common sense and knowledge of human nature, we much doubt the solidity of such hopes. In everything connected with party politics, there is ever so much of the discordant, the jarring, and the irritating, constantly liable to spring up and kindle human passions afresh into the flame of strife, that any purely political instrumentality would seem to be but a poor reliance for reconciliation.

The same remark,—we say it with respect and with regret—is at least applicable to the various sections of the Church. If these, merging all minor differences, would unite heartily and unreservedly in the one grand Christian cause of "Peace on earth, Good will to men," perhaps no other peace-producing agency might, with God's blessing, be required. But it is but too well known how utterly improbable, judging from the past, any such union is. Each section seems, in general, more anxious for the maintenance and spread of its own peculiar and distinctive doctrines, than for the diffusion of the broad Catholic principles of Christianity, as enunciated by its Blessed Founder. Whatever cause, however holy and good, may be taken up and advocated by any one denomination, is at once tabooed and regarded with suspicion by the others, who are ever ready to see in the movement some covert and insidious attempt at the self-aggrandizement of the Body from which it emanates. Sincere respect for the Church, sincere and devoted members of which we believe may be found alike within the folds of all the Christian sects, prevents us from dwelling longer, or more minutely, on this topic; but the truth of what we have said is too patent to admit of refutation; and that truth proves that the Churches, as at present constituted, are not available as a medium of reconciliation and restoration of kindly feelings between the North and South. We have already adduced strong *a priori* arguments to prove that Masonry is eminently available for this glorious object, but it has been objected by some, that after all, our views are little better than theoretical fancies, rose-tinted by our enthusiastic love of our Order. We answer, that in so solemn a matter as this, we should deem ourselves unworthy of the title of Patriot or of Mason, did we not strive to the utmost to get rid of all predilections and prejudices calculated to cloud or bias our judgment, and to form that judgment purely on the basis of FACT and TRUTH. And we are thankful to say, that so far from indulging in mere theory, we have before us, even as we write, a vast array of facts of the most heart-stirring and inspiriting character, tending, in the strongest manner, to confirm our views. If now, in the heat of this terrible strife, when Brother is cut down by Brother, and children of the common Parent-land are slaughtering each other by thousands—if in the very midst of these harrowing scenes of battle and of blood, in which

> "Distempered passions lent their force
> In bitterness that banished all remorse,
> In either cause one rage alone possessed
> The empire of the alternate victor's breast;
> And they that smote for freedom or for sway,
> Deemed few were slain, while more remained to slay."

If, we say, in such scenes as these Masonry has still proved her potent sway, and shed her calm and holy influence even over the infuriate passions of the Battle-field, surely we are justified in believing that she will not be found wanting in the more congenial sphere that a cessation of actual strife will undoubtedly offer for the exercise of her benignant efforts. We have before us evidence of quite a large number of instances of the interchange of kindly, Brotherly offices between the Mason-soldiers of the North and of the South—as promptly and readily afforded on the one side, as on the other;—succor and relief to the wounded, and a kindly care that has brought them back to health and life—or comfort and consolation in their last hours to those whose doom was sealed beyond recovery—conveyance, in spite of every obstacle, of the last words of those dying soldiers to the loved ones at home, who were fated never again to hear those tones of affection, or return the gentle glance of trust and love? *We state simply what we know*, when we say, that the heart of many a mother, wife, and sister in New England, has received its last consolation—its last message of affection, true in death, and mounting up undying and immortal beyond mortality, with all its suffering and sin, to a brighter, purer sphere—from the Brotherly fidelity of Southern soldier-Masons; and we also know that the duty and the kindness have been fully and faithfully reciprocated by the Masons of our own armies. Out of a very large number of instances in proof of this, for which we heartily wish we had space, we give this one, whose simple statement renders it all the more touching, as well as the more confirmatory of our views:—"I had the good fortune when at the battle of Kole Harbor to fall in with a poor wounded rebel Brother, who had lain near one of their rifle pits for over two days and nights, suffering from a severe wound, from the effects of a piece of shell thrown from one of our batteries. He was on the point of death from the effects of his suffering, not only from the dreadful wound, but from the want of even a drop of water. I called one of our stretcher-bearers, a worthy Brother also, who happened to come up at the time, and had him carried to our division hospital, and while the surgeon was undressing him we found a Masonic emblem, and though unable to speak by words, he did by signs. The surgeon being of high standing found that this poor Masonic Brother was a member of some Masonic Lodge in Richmond, and a Royal Arch Mason. Oh! did it not do my heart and soul good, though fighting under the most disagreeable circumstances, that it laid in my power to alleviate my poor Brother's wants, and render him, which I did, all the assistance that I could command. The poor fellow died in the course of a week, and I saw him properly interred, but not as I could wish, but I did all that possibly could be done under the circumstances."

Did our limits permit, we could easily cite instances of a like exercise of Masonic Brotherly Love and interchange of kindly offices on the part of the soldier-Masons in both armies, not by units but by hundreds! We repeat then, if such a spirit as this prevails, and proves triumphant in the midst of carnage, strife and death, to the honor of Masonry, does it not afford the strongest ground for believing that even the most sanguine of our hopes, and most lofty of our aspirations, respecting the high field of duty awaiting the occupation of our Order, as the honored medium of soothing and healing the galled and chafed spirits of the vanquished; of reconciling those now so hostile and embittered in their feelings against each other; of bringing back into the gentle bonds of Brotherhood and love the hearts that now are throbbing with the deadliest and intensest of all enmities, a kinsman's hate, are just and well founded. At all events, we believe, that in steadily maintaining these views, and holding up to the consideration of our Brethren this noblest of duties, we have been alike true to our Order, to our Country, and to the cause of Christian Humanity. While firmly loyal to our Country and its Constitution, and no less firmly and outspokenly opposed to the unholy rebellion, that has spread such a dark and direful pall of desolation over the lately bright and blooming fields of America, we have never forgotten that our Southern Brethren, are *Brethren* still! WHILE opposing to the utmost the Cause of the Rebellion and its leaders, we have been careful to avoid any word of unnecessary harshness or bitterness towards those who have been rather the victims of deceit and misrepresentation, if not of compulsory force, than voluntary enemies of their country. Had we no other claim to offer in behalf of this Magazine, we should be content to rest its title to continued support on this advocacy of a cause and duty which we believe to be intimately inwrought with the future safety and happiness of America. Politicians have basely played *their* dark and dubious games, regardless of all but their own selfish aspirations after place, and pelf, and power. Our soldiers have nobly and fearlessly performed *their* duty, offering up life and limb—the love of kindred and the joys of home, upon the altar of their Country's safety—a safety to be secured by victory alone—and now is rapidly approaching the hour for MERCY's sway. The greatest danger to America, we verily believe, next to that ever to be feared from selfish and scheming politicians, is likely to arise from an indulgence in vindictiveness and a forgetfulness of mercy in the hour of triumph. God grant it may not be so! God grant that our People may not by such an unholy spirit bring down upon themselves a more direful and destructive curse than any the Rebellion, with all its horrors, has yet entailed! At any rate, it behoves us, as Masons, bound by the most solemn ties, to cultivate and to exercise the spirit of Charity and Brotherly Love, of which our Order is, above all others, the Representative and Minister. Without palliating or excusing in one iota, the guilt into which our Southern Brethren have been led, let us still be ready to remember that they are Brethren still, and let us strive rather to win them back to love than to doom them to the despair of abiding hate. Let us remember that

"*We* have sinned, how often!
While Charity stood by
This stony heart to soften,
And to melt this frozen eye!
Yes, we have erred like others,
By coldness and constraint—
Forgetting we were Brothers,
The sinner and the saint—
All children of *One* FATHER,
All guilty and all weak,
And bound by these the rather
Every wanderer to seek!

PROSELYTING.

IT is a matter well understood by every member of the Craft—and he is deficient in knowledge of one of the most essential points of Freemasonry, if it has not been taught him—that it is contrary to the spirit and laws of the Order to solicit friends or acquaintances to become united with us in the bonds of Brotherhood.

He that is desirous of being admitted into our Fraternity must do so of his own *free will and accord*, unbiased by any selfish consideration, but with the sole desire of being useful to his fellow-man, and to attain knowledge. These motives should alone actuate and govern the applicant; and he that is influenced alone by these sentiments will find himself amply rewarded, if he succeeds in being admitted to membership with us.

A Brother who could so far forget himself as to solicit, influence, or urge any one to become a member of our Order, is recreant to the trust reposed in him. Friendship, high position, or wealth, can form no excuse for solicitation to our mysteries.

The applicant, ere he can be admitted as a member, must avow that he has not been prompted to request admission in consequence of the solicitation of friends. Each and every Brother has himself so affirmed prior to his initiation.

Would it not, then, be doing a great wrong to use the art of persuasion to induce a friend to make application to become one of us? Surely it would be wrong. Every applicant should knock at our portals with pure hand and sincere heart. Influences of the noblest character should prompt to attain this privilege. Should it not be thought prudent by the Brethren to grant this favor to the applicant, he can have no just cause to complain, be he rich or poor, high or low, as the Brethren are the best judges of whom they will admit to membership amongst them. It can be no detriment to the Order that an individual enjoying high position and great popularity among his fellow-citizens is refused admission among us; for, although all may have a right to seek this favor, it remains with the Brethren to say whether they will grant it. In seeking admission, however, all should come unbiased and free, not for the purpose of gratifying an idle curiosity, but for the purpose of benevolence and charity, with a desire for useful knowledge, and to extend the sphere of his usefulness among his fellow-sojourners while travelling through this world of care.—*Mercury.*

MANUAL OF THE A. AND A. RITE.

A BOOK has just been published entitled "Manual of the Ancient Accepted Scottish Rite, Arranged to Correspond with the Ritual of the Supreme Council of the 33° for the Northern Masonic Jurisdiction of the United States: together with the Revised Constitutions of the Order," by Will. M. Cunningham, A. M., S.·. P.·. R.·. S.·. Philadelphia, Moss & Co., 1864, pp. 272. It is dedicated "To the Supreme Council of S.·. G.·. I.·. G.·. of the 33°, for the Northern Masonic Jurisdiction *of* the United States, whose Grand East is Boston," and is approved by the Sov. G. Commander, Ill. Bro. K. H. Van Rensselaer, 33°, who examined the Mss. before publication.

While the Brethren have been flooded with Manuals of the various Degrees of the York Rite, some of them edited by skillful, accomplished and learned Masons, and others collated without care or discretion, the Degrees of the Scottish Rite have been substantially locked up in Manuscripts. There have been comparatively few students in this branch of Masonry. The immense labor attending the study of the degrees of this Rite, and the apparent apathy heretofore existing among Masons in relation to it, have united in discouraging any attempt to prepare and publish a Manual of these beautiful and interesting degrees.

In 1797 Thomas Smith Webb published "Part II." of his "Freemasons' Monitor," which contained "an account of the Ineffable Degrees of Masonry," and in the Preface he says, "the general design of this part of the work is, to preserve the History and Charges of the several Ineffable Degrees from falling into oblivion; with which they have been long threatened, as well from the small number of Conventions of Masons who possess them, as from the little attention that has been paid to their meetings of late years." This "account" is of the Degrees from Secret Master to that of Grand Elect Perfect and Sublime Mason only, and makes no pretence to being a Manual of these degrees. It was republished in all the succeeding editions of this work as long as Webb lived, but without change. No account of other degrees of the Scottish Rite was ever added. It is said Webb never received any degrees of this Rite.

In 1851 Cross published his "Supplement to the Templar's Chart, containing the following thirty Ineffable Degrees, with their Emblems and Illustrations," in which he exhibits the utmost ignorance of the Rite. He had no faith in these degrees, and never received them legitimately, if at all. His Chart is not of the least value. His Thirty-third degree is numbered but the twenty-ninth in his series and yet he styles it the thirty-third.

In 1853 Robert Macoy in his "True Masonic Guide," publishes what he calls "a digest of the principal features of the Scottish, Ancient and Accepted Rite." It is useless as a working manual, and makes no pretence to being such.

In 1858 Enoch T. Carson, of Cincinnati, published his "Manual of the Ancient Accepted Rite," in which he exhibits great learning and research. It was the first Manual of this Rite published in America, which could be of any assistance in conferring the degrees. But this does not pretend to be a Manual of any degree after the Rose Croix, the 18th Grade.

And now we have the Manual of Br. Cunningham. He does not pretend to anything new, "conceiving it to be his duty not to attempt to reconcile differences, or present his own theories, but to faithfully follow the *text*." To those accustomed to the Ritual of the Supreme Council N. J. his book seems like a familiar face. The language has been retained in almost every instance. One important feature in this work is the music for singing and chanting which is scattered through the book. This will enhance its value, and to the working officers be of great assistance.

As compared with Carson the language in many respects is inferior in strength and beauty. This is quite noticeable in the degree of Perfection. While Carson took the responsibility to reform sentences when the necessity was apparent, still retaining the identical idea, the compiler of this work has faithfully presented the ritual as he found it in the Mss., with few exceptions. In Perfection he has added to the symbolisms of the colors of the girdle, making blue the symbol of divine truth; red, of divine love; green, of the creation of youth: purple, of divine goodness; white, of divine wisdom, and flame color, the emblem of regeneration. In this respect he has benefitted the ritual very much.

Previous to the publication of his Manual, Carson had bestowed great labor upon the Rose Croix. "He had the advantage of the largest Masonic library in America, of a great number of Mss. in the French, German, Spanish and English languages, some of them of remote antiquity." He had somewhat changed the Ritual of this degree to conform to his idea of it, as the result of his study and research. In his Manual he makes some amendments which increase its beauty and effect. In the present work this degree is fully set forth, and every thing given which should be made public. The degree of Prince of Jerusalem is fuller than was ever before published in any American Manual. The 30 and 32 degrees are also given in such a way as materially to aid the officers of Consistories in conferring them, and in the Consistory he gives that beautiful Charge which was written by Ill. Br. Giles F. Yates. The author uses the words Knights Templar instead of Knights Templars, which is a change without any good authority. No writer can be found who makes use of Knights Templar, from St. Bernard to the present time. It is an Americanism, which sprung up in the Grand Encampment of the United States, and has been copied by almost every Grand and Subordinate Commandery and Encampment ever since, and is peculiar to Templar Masonry. Have the Templars any new light upon the orthography of these words when used together, which Webster, Worcester, Johnson, Addison, Scott, and every other literary character and author, however humble, who ever had occasion to use the phrase from the origin of the Knights Templars, down to this time, have not had, and could not possess? If so let it be known.

Blank forms of Petitions, the Constitutions of the Supreme Council N. J., as revised in 1860, and the Ceremonies and Charges at Constituting new Bodies of the Rite, and Installing Officers, complete the book. Considered as a whole it is the best Manual ever published of these degrees, and will soon become indispensable to the workman in this branch of Masonry. To those connected with the Rite in this Northern Jurisdiction, it can be recommended, inasmuch as it is taken from the Ritual of the Supreme Council, and has the sanction of that veteran in the Scottish Rite, Killian H. Van Rensselaer. It is a work which has been much needed, and now comes to the Fraternity at a time when a great revival all over the land is pervading this Rite. It will not only be valuable to officers of Lodges, Councils, Chapters and Consistories, but to the student of these degrees, and to the novitiate it will be equally acceptable. It places much information in the hands of all, and every Ancient Accepted Scotch Mason, who takes any interest in these degrees, should possess a copy. There are many things which can be amended in a new edition, and which will perfect the work. For instance, on p. 195, "The Assembly" of Sublime Princes of the Royal Secret, is called a "Sovereign Grand Consistory of S.·. P.·. R.·. S.·.," &c. There is but one Sovereign Grand Consistory in the Northern Jurisdiction, and that is connected with the Supreme Council. See Constitutions, p. 233, title Representatives. Subordinate Consistories are called Sovereign Consistories.

Lowell, Oct. 1st, 1864. W. S. G.

GRAND LODGE OF ILLINOIS.

The Annual Communication of the Grand Lodge of Illinois, was commenced on Tuesday, Oct. 4th, and closed on the evening of the next day, being the shortest on record.

The Grand Lodge was opened at 9, A. M., with the usual formalities; after which the Grand Master, M. W. Thomas J. Turner, delivered his Annual Address, which was referred to a special Committee; after which the G. Master appointed the usual Standing Committees.

From the report of the Committee on Credentials in appears, that two hundred and eighty-seven Lodges were represented, the whole attendance including sixteen Past Masters, being something over three hundred and seventy-five.

Resolutions of respect to the memory of Past Grand Master Abraham Jonas, were unanimously passed, the latter of which provided, that a tablet to his memory be placed in the Grand Lodge Hall. The Grand Lodge then proceeded to the Election of Officers for the present year, with the following result:—

Thomas J. Turner, re-elected (by nearly seven hundred votes out of seven hundred and eighty-two) G. M.—H. P. H. Bromwell, D. G. M.—Edwin F. Babcock, S. G. W.—Nathan W. Huntley, J. G. W.—Harrison Dills, G. Treas.—Harman G. Reynolds, G. Sec.—Rev. J. T. Orr, G. Chap.—Vincent Ridgeley, G. Orator—O. N. Safford, G. Tyler.

At the Evening Session the following appointments were made:—

John C. Reynolds, D. G. Sec'y.—Chas. T. Pace, G. Pur.—James Lowe, G. Mar.—Daniel Frost, G. St. Bearer—Daniel G. Burr, G. Sw. Bearer—Thos. W.

Hay, S. G. D.—George Mason, J. G. D.—Charles Fisher and Wm. F. Elkin, Jr., G. Stewards.

The Grand Officers were installed by P. G. Master Lavely; after which an excellent Oration was delivered by Br. Bromwell.

Twenty-nine Warrants were granted during the session, and there are thirteen Lodges under Dispensation.

The Grand Secretary reported as having received from all sources $17,150 90; had disbursed $3,764 00; and that he held the G. Treasurer's receipt for the balance, $13,385 90. The total contributing number of Masons in the State is over fifteen thousand; while of non-contributing, the number is estimated to be fifteen hundred. The whole number of raisings during the year will be three thousand three hundred.

The Committee on Masonic Jurisprudence submitted the following opinions, which were approved:—

1. That there is no law requiring the payment of dues by non-affiliating Masons.

2. No Entered Apprentice or Fellow Craft is bound to advance, except of his own free will and accord; and every Lodge possesses the inherent right to refuse him advancement.

3. A Lodge may receive a petition of a candidate who has resided for twelve months in Illinois, without regard to the time he has resided within the jurisdiction of the Lodge.

4. In cases of Masons whose Lodges are broken up, or who have fled to Illinois for asylum, it is competent for Lodges to consider other Masonic tests and evidences, in cases of inability to obtain dimits in the usual way.

5. A Lodge cannot charge a suspended member with dues during the period of his suspension.

6. There is no ancient regulation which requires the Junior Warden to become a common prosecutor. The charges should be preferred in writing by the Brother aggrieved.

7. That an E. A. or F. C., after being rejected, can renew his application for advancement at every regular meeting, unless charges are preferred; and the Lodge can give him a ballot, whenever they deem it expedient, at any regular meeting.

In the case of a Master of a Lodge, who "permitted the ballot to be spread upon the restoration of a suspended Mason, without proper notice; decided that the restoration must stand, but the Master must be censured."

The following in regard to violation of the Sabbath, we are pleased to see was adopted:—

Whereas, The convening of Masonic Lodges on the Sabbath day for the purposes of labor (except as a Lodge of Sorrow) is contrary to the teachings, and incompatible with the dignity of true Masonry, and calculated to bring odium upon our Institution, whose great light is the Holy Bible; therefore

Resolved, That this Grand Lodge forbids all Lodges under this jurisdiction from conferring either of the degrees upon the Sabbath day hereafter.

The Grand Lodge decided, and unquestionably in accordance with Masonic law, "That a member of any subordinate Lodge having paid all dues, and there being no charges against him, shall be entitled to a dimit."

Just before the close of the Grand Lodge the following was passed:—

"*Resolved*, That the Grand Lodge of the State of Illinois tender their fraternal sympathy to the Grand Lodge of the State of Massachusetts, for their misfortune by the late destruction of their property in the city of Boston by fire."

GRAND LODGE OF CALIFORNIA.

The M. W. Grand Lodge of the State of California, held its Fifteenth Annual Communication at the Masonic Temple, in San Francisco, commencing on Tuesday, Oct 11, and closing on the following Monday. The Grand Lodge was opened in Ample Form, with prayer by the Grand Chaplain and music by the Choir. There were present the representatives of one hundred and thirty-five Chartered Lodges, delegates from eight Lodges under Dispensation, and a large number of Past Masters entitled to seats. The session was an unusually interesting one, as matters of deep interest to the Craft were introduced and discussed. Among the most important of these was a plan submitted by Br. Alex. G. Abell, President of the Masonic Hall Association, for the completion of the Masonic Temple in San Francisco, and for the extinguishment of its debt.

Br. Abell proposes that a tax of twenty-five cents per month be levied by the Grand Lodge upon all the members of Lodges in the jurisdiction, which would produce a revenue of some eighteen or twenty thousand dollars per annum—which, if continued during a period of four or five years at the farthest, would extinguish the debt, complete the Temple, and with the stock in it which it now possesses, would make the Grand Lodge the owner of at least one half the property. Its revenue therefrom then would amount to a sum more than sufficient to meet all its expenses of every kind; and it could abolish all payment of annual or other dues by the subordinate Lodges, and thus free them from taxation forever. The plan of Br. Abell appears to be a feasible one, which, if carried into effect, will not only ensure to the Brethren of California the possession of the noblest Masonic edifice in the world, but will be, in a pecuniary point of view, for the real interest of all the Lodges in the jurisdiction. The matter was, after considerable discussion, referred to a Committee of five, to be appointed by the Grand Master, to report at the next Annual Communication.

We trust that our Brethren throughout the jurisdiction will give this matter a calm and deliberate investigation. The small sum of twenty five cents per month will be felt by no one, yet in the aggregate will amount to a magnificent sum annually, to be applied to the completion of the Temple, that Freemasonry in California may have a home that would do honor to the oldest jurisdiction of the world. It may be objected that there is no reason why the Masons of the State should be asked to pay for the accommodation of their Brethren in San Francisco. They are not. Each Lodge in the city pays a regular rent for the Hall and other rooms it occupies, as do the tenants of the stores beneath; and so, instead of contributing to aid the Brethren here, they will do it to create a property for the Grand Lodge, the revenue from which will enable it to relieve them from all assessments in the future.

A large majority of the Lodges are already in favor of this plan, and we hope at the next Annual Communication to see such a unanimity of feeling upon the subject as will secure its success beyond peradventure.

The subject of uniformity of work was also brought up, and caused a lengthy debate, but was finally disposed of by the Grand Lodge adopting the work as recommended by the Committee and exemplified by the Grand Lecturer.

Br. Wm. H. Hill paid a most eloquent and glowing tribute to the memory of the late Grand Orator, Br. Thomas Starr King, which we hope will be published with the Proceedings of the Grand Lodge.

The following Grand Officers were elected and appointed for the ensuing year:—

M. W. Wm. Caldwell Belcher, of Marysville, G. M.—R. W. Gilbert B. Clarborne, D. G. M.—Wm. A. Davies, S. G. W.—Isaac S. Titus, J. G. W.—V. W. James Laidley, G. Treas.—Alex. G. Abell, San Francisco, G. Sec.—William H. Hill, G. Chap.—W. Addison C. Niles, G. Orator—Lawrence C. Owen, Ass. G. Sec.—Charles H. Seymour, G. Mar.—James Anderson, G. St. Bearer—Wm. H. Peterson, G. Sw. Bearer—Geo. C. Yount, G. Bible Bearer—Samuel C. Wright, S. G. D.—Josiah P. Brown, J. G. D.—W. C. Rich and Chester F. Cotton, G. Stew.—Wm. Horton, G. Organist—John C. Ball, G. Pursuivant—James Oglesby, G. Tyler.

On Monday the 17th, the Officers were Installed by M. W. James L. English, Past Grand Master, when the business of the Grand Lodge having been concluded, it was closed in Ample Form.—*Mercury.*

[ORIGINAL.]

LINES,

Written by Bro. Chas. W. Stevens, of Boston, upon the occasion of the Laying the Corner-Stone of the New Masonic Temple, October 14, 1864.

All things attest the power of Him who made
And from the first their deep foundations laid,
Mountains bare browed and bleak, where tempests lower,
Where Alpine torrents gain their fearful power,
That gathering force and volume as they go
Bring sudden ruin to the vales below.

The oak that in the face of whirlwinds clings
To the bleak summit, and its shadow flings
O'er desolations, where no flower is seen,
No harvest ripens and no fields are green;
Emblem of *Strength*, tells from its dizzy hight
To the long ages, the Creator's might;

While journeying winds, that through its branches sweep,
Proclaim His *power* from every wood-crowned steep.

Not Strength alone, but sunny slopes extend
Where its rude masses with the valleys blend;
There Summer rills are born, there fountains play,
Whose mist make rainbows in the morning day.

Thus the same Hand that reared the mountain oak,
That shatters forests with the lightnings stroke,
With its light touch, adorns the forest bowers
And scatters perfumes from the lips of flowers.

His breath is Harmony, in whose deep strain
Beauty and *Strength* in equal concert reign;
Sweet are his accents in the dying breeze,
'Mid the green arches of the forest leaves;
While far away the breaker's distant roar
Sustains the lighter music of the shore.

A nobler symbol of eternal might,
Than trackless ocean or the storm swept hight,
Is that Fraternal, Sacred Tie, that binds
In mystic sympathies accordant minds,
To Judah's King by inspiration taught,
When He in anguish knelt and wisdom sought,
In stubborn stone and ductile gold he shrined
The secret purpose of his mighty mind;
His handiwork with reverened awe we scan,
And copy from the Master builder's plan.

Unnumbered centuries on us to-day
Are gazing, as with mystic rites we lay
The Corner-Stone, the deep foundations place,
Whence springs the Arch replete with every grace;
True in its curve, and in foundation sure,
With airy lightness, mighty to endure;
Where every stone an equal weight sustains,
And symmetry throughout the structure reigns.

Built on the rock no warring forces move,
Which pressure strengthens, and which trials prove,
Misfortune's shock serves only to combine
Resisting forces, and together twine
Accordant powers, whose blended might sustain
Tempests that beat, and waves that break in vain.

Thus firmly based, our Order we maintain,
Cemented by adversity, sustain
The ills of time, the poor relieve, and dry
The tear that gathers in the mourner's eye

And as we tread life's thorny planted road,
Bear each a portion of his Brother's load—

That when the trumpet peals along the sky,
And this proud structure shall dismantled lie,
We may, at our Grand Master's feet, lay down
Our battered armour and receive our crown,
In that Grand Lodge whose canopy of stars
No lapse of time nor fell destruction mars.

PRACTICAL FREEMASONRY.*

A BEAUTIFUL exemplification of that noble spirit which should permeate the Masonic Craft from pole to pôle, has just been brought to our notice, and is well worthy of a place in our "Record" of good deeds done, and of sufferings relieved. It is commonly, but very unjustly, supposed that next to the fallen descendants of Abraham, there is no class of professional men so exorbitant and extortionate in their exactions as the members of the legal profession. They live and grow rich on the quarrels and animosities of weak and erring human nature, it is said; and truly sad illustrations of this prevaling sentiment too often occur to give a color of truth to its surmised reality. But when the benign genius of Freemasonry spreads its potent spell over the most obdurate or callous of human kind, a change, wonderful as rapid, beneficial as elevating and ennobling, is effected, and every one enrolled under its banners feels its wisdom-working influence, and participates in the glowing enthusiasm which leads men with strong resolve to take the front rank in the battle of life, and to carry out the noble behest of humanity by being true and faithful to their fellow-men, in reverencing the G. A. O. T. U., and doing good to all around them. Our Masonic annals contain innumerable illustrations of practical Freemasonry in all the different vicissitudes of life. The battle-field, the shipwreck, famine, disease, and poverty, all furnish us with an array of good works, nobly done under the soul-inspiring influence of Freemasonry. The record of thousands upon thousands of these kind acts, prompted by that God-like spirit which still dwells in the heart of fallen man, has been lost among the dark clouds of oblivion which overshadow the impenetrable past. But enough remains to stamp with solidity the time-enduring virtues of our ancient Craft—the noblest and brightest of which is Charity. Our present illustration of its operation is a simple but touching one, and although in mentioning the name of the Brother who, we are certain, is one of those that

"Do good by stealth, and blush to find it fame,"

we may be overstepping the prescribed limits of private friendship; yet we trust our disinterestedness, and our anxiety to inculcate by forcible example, the daily practice of genuine charity amongst the Brotherhood, will plead a sufficient apology for so prominently alluding to the matter.

It is well known to many of the members of the Craft in Bombay, that Bro. Darby, a popular member of the mystic tie, has for many months been endeavoring to recruit his shattered health on the arid plains of young Egypt—for so is Sind recognized, and christened accordingly by modern travellers. His sojourn in that land of sand, mosquitoes, and muggers, has not only renewed his toil-worn frame, but has increased his fame and fortune. He is the leading man at the bar, and is so much esteemed that the Kurracheeites hope to secure his residence among them. The other day a Brother, who has held high position in the Craft, happened to have a case in Court, the adverse decision of which would have caused him a loss of some 1,300 or 1,400 rupees, and would have proved ruinous. It involved some intricate points with which he was not competent to deal. At the eleventh hour, before the hearing of the case, the matter was casually mentioned by a mutual friend to Br. Darby, who on learning that the defendant to the action was not in a position to pay the usual heavy fees, immediately resolved to rescue his Brother from danger and ruin. He mastered the case with the ability of an old and experienced practitioner. He defended his client in such a manner as to elicit the encomiums of the bench and the court, and triumphantly rescued his "Brother in distress" from the clutches of the law and the grasp of the usurer. He brought his whole energies to bear on the weak points of the suit, and overwhelmed the opposing council with an array of legal arguments, supported by facts, that cut the ground from under the feet of the plaintiffs, and laid bare their rascality in such a manner as to induce the presiding judge to censure their conduct in the strongest terms. By this act a family was saved from ruin; and, to the credit of Br. Darby, be it said, he undertook the task without fee or reward of any kind whatever. He was solely prompted by Masonic feelings and fraternal ties, and he has now the pleasing reflection of knowing that not only did he do his duty to a Brother in the hour of difficulty and despair, but he has earned the lasting gratitude of the family whose case he pleaded so eloquently and successfully, and won golden opinions amongst the Craft in Kurrachee. Comment on such conduct is superfluous. Let it be an example to the Freemasons in all sections. All have an opportunity of doing good in their individual spheres to their Brethren around them; and, in conclusion, we may safely assert that such acts tend more to unite and elevate all classes and creeds in one universal bond of brotherly love, than any outward demonstration where display and ambition too often fan the embers of discord.

THE COST OF SOLOMON'S TEMPLE.

WHAT was the cost of Solomon's Temple? A BUILDER.

[The Athol Lectures say £69,869,822,500. Of this £62,675,000,000 was for precious stones. £6,904,822,500 was expended for gold, silver, and brass vessels and sacred utensils. The wages, diet, and clothing of all grades of workmen, £140,000,000; materials for construction, £150,000,000. King David's contributions amounted to £911,416,207, Solomon's offerings and those of Hiram of Tyre and the Queen of Sheba, £80,000,000,000; leaving over and above all expenses, £11,041,583,707 in the King's Treasury for repairs.]

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*We copy this article from the Mercury, San Francisco, in which paper it appears as editorial, but it is evidently taken from an East India paper, probably from the Bombay Record.

GRAND LODGE OF MAINE.

By accident the Proceedings of this Grand Lodge in May last, though politely sent to us in due time, got mislaid, and have been, consequently, neglected, to our regret and the loss of our readers, for they are of unusual interest. The opening address of the Grand Master, the M. W. Brother Wm. P. Preble, is a paper eminently worthy of him and the distinguished position he occupies. In the opening part of it he pays the following just and delicate compliment to his talented predecessor in office, the M. W. Bro. Hon. Josiah H. Drummond :—

"To those of you who have had the pleasure of attending our Annual Communications for the last three years, and have had the satisfaction of having met him on other occasions during that time, and know how ready he is with both his pen and tongue, I fear my inefficiency in these respects, if not in others, may lead you to regret having at your last Communication changed your Grand Master. But however this may be, I still have the satisfaction of knowing that in the discharge of my duties, I have tried to bring what ability I may have fully into requisition, and that all my acts have been governed and directed by what I believed to be the best interest of the Fraternity in this jurisdiction."

He lays before the Grand Lodge a list of decisions which he has been called upon to make during the year, from which we extract as follows :—

1. After a Lodge is opened no one has a right to leave the Lodge room except by permission from the W. Master.

3. A Lodge can not hold its meetings in any other town than the one named in its Charter, except by permission of the Grand Lodge or by a Dispensation from the Grand Master.

4. There is no law, edict or regulation of our Grand Lodge that I am aware of that designates the power and authority of a W. Master. The W. Master receives his prerogatives from the old Charges and Regulations, and the well established usages of the Order. The Masonic Fraternity has often, and very justly, been termed to be an absolute monarchy in its government. The Master's authority in his Lodge is absolute.

7. A Brother who was a member of a Lodge in a State in rebellion, and which Lodge is not now in existence, may become a member of a Lodge in this jurisdiction, although he never was dimitted from his old Lodge.

9. By the regulations of the Grand Lodge of Maine it is not necessary for a person to have been a Warden in order to be eligible as Master.

13. The amendments that can be made without the necessity of re-submitting the By-Laws for approval cover all, that, without changing makes the meaning clearer; that correct the grammatical or typographical errors; that make them conform to regulations of the Grand Lodge adopted since the approval of the By-Laws; that change the fee for the degrees, provided they do not go below the minimum fixed by the Grand Lodge. The fee charged by each Lodge being a matter concerning the individual Lodge and not the Fraternity generally.

15. Before an application can be acted upon by a Lodge, it must be *properly* before the Lodge. No application can be properly before a Lodge, unless it was received at a Stated Communication, except by a Dispensation from some authorized officer to receive it at a Special Communication.

16. If a petition is filed in a Lodge, and the petitioner removes from the town to another town in which there is also a Lodge, between the time of receiving and the time to vote on the petition, is it necessary to have the consent of the Lodge into whose jurisdiction he has removed, in order to act upon the petition ? It is not.

18. Where an applicant has in his petition stated that he has never applied to any other Lodge for the degrees, and after conferring the degrees it is ascertained that he had made an application to and been rejected by another Lodge, charges should be preferred against him, and if on due trial, the charges are proved, he should be expelled.

20. A Lodge cannot act upon an application from a person resident in another town in which there is a Lodge, notwithstanding no answer has been returned to two letters mailed to the W. M. of that Lodge. Silence cannot be deemed consent in such a case.

21. A Mason can properly avouch for another only after having set in a Lodge of M. M.'s with him, or as one of the Committee appointed by the W. Master to examine him. The practice of undertaking to examine a person (claiming to be a Mason) except when specially appointed for that purpose by the Master, is a very dangerous and reprehensible one. The danger arises from the fact that the W. Master cannot draw a distinction between the members of his Lodge; and if he allows one to do it, he can scarcely deny the same privilege to another, who, although entirely incompetent, believes himself to be the best qualified.

23. No Brother should be excused from balloting except by a unanimous *ballot*, for every Brother has an interest in having as many ballots cast as possible, in order in case he wishes to cast a black ball, he may receive all the protection possible; this protection ought not to be abridged without his consent; neither should he be required to express his dissent openly.

24. A change in a Lodge's By-Laws respecting fees, cannot affect an application which was received by the Lodge before the By-Laws were altered.

25. After a Lodge in due trial has suspended a Brother, it can (before that suspension has been confirmed by the Grand Lodge) restore him, if on further reflection and investigation they are satisfied that they have been unnecessarily severe, and this they can do by a two-thirds vote. But if the friends of a suspended Mason wish to do this, notice should be given to all the Brethren that on such an evening the matter would be brought up for the decision of the Lodge, so that no unfair advantage should be taken of absent Brethren who did not know that any such action was proposed to be had.

27. The power of a W. Master, his Wardens and three other members of his Lodge to recommend a rejected applicant to another Lodge, is discretionary, but being an abridgment of the right of the secret ballot, should be exercised with great caution, if at all.

28. A person applying to a Lodge in the town in which he resides, and after

being initiated removes to another town in which there is a Lodge, cannot be crafted or raised in the second Lodge except by permission of the Lodge in which he was initiated.

30. A Master of a Lodge under Dispensation is not entitled to a Past Master's Diploma.

I have given permission in ten instances to Lodges in other jurisdictions to act on applications of persons resident in this jurisdiction, but in no case have I done so without consulting with the Lodge in whose particular jurisdiction the candidate had his residence, and ascertaining that there was no good reason for withholding such consent.

THE CONSERVATORS.

I most sincerely congratulate the M. W. Grand Lodge, that while some of our sister jurisdictions have been invaded by that insidious organization known as the Conservators, and their peace and harmony have been seriously threatened by the baneful influence exerted by its coadjutors to bring about their Utopian designs, as is evidenced by the edicts and stringent resolutions adopted and promulgated by some of those Grand Bodies, we have been spared the disgrace and mortification of seeing any of our family arraying themselves in opposition to the edicts of the Supreme Masonic Power in this jurisdiction, in order to carry out the mad schemes of one who has acquired throughout the Masonic world the name of the American Cagliostro.

THE RUSH OF CANDIDATES.

In the terrific rush of candidates to our doors, which almost every Lodge has experienced during the last year, the vast number of applications for Dispensations to receive petitions at Special Communications and to confer the degrees in hot haste—the almost universal tendency there seems to be to consider that because the applicant is a soldier, *therefore* he must be worthy, and that too great expedition cannot be used in his case—I fear has lead, and will lead, our Lodges to confer the degrees upon many that in times of greater reflection could not gain admission. How much greater is this danger when the applicant is a stranger in the locality where he makes application, and when the degrees are required in so short a time that proper inquiries cannot be made. In this scramble for the degrees I can only see peril and disaster in the future. How can these candidates say that they are unbiased by friends, uninfluenced by mercenary motives? Is it from any favorable opinion which they have long entertained of the Institution? No, my Brothers, in a majority of cases, not so. It arises from the many anecdotes that are scattered far and wide by the press of the benefits derived, in time of sickness or peril, by some who were Masons; from stories that have been told them by their companions in arms; by solicitation of friends, who knew it could not injure, and hoped it might benefit them. These, and other similar causes, have occasioned this ceaseless knocking at our doors. In times like these, when our sympathies incline us to look favorably upon this class of candidates, it behooves us to be specially watchful that we do not allow those sympathies to betray us into a forgetfulness of our duty to the Fraternity to preserve the reputation of the Institution unsullied, and carefully to guard the doors against the admission of the unworthy and those who would cast reproach upon us.

It is only the unworthy who dread and try to avoid a rigid inquiry into their character; but in many cases, under our Constitution as it now stands, this inquiry cannot be properly made, for a person from one extreme of the State can apply to a Lodge at the other extreme, and if accepted receive the degrees without reference to any other Lodge, provided there is no Lodge in the town in which he resides. A person should be required to apply for the degrees to the Lodge, in this jurisdiction, nearest his residence, when there is no Lodge in his town; for there, generally, he would be most likely to be better known than elsewhere. This is one of the grounds why this Grand Lodge claims exclusive jurisdiction over residents of Maine, and is a matter in which the Masonic Fraternity throughout the world is concerned, for every member of it has an interest in the exclusion of every unworthy candidate, for by so much is the Fraternity strengthened. Were our Brethren in foreign countries as desirous of promoting the welfare of the Craft as they are to get the few dollars for conferring the degrees upon persons they never saw before, and probably never will again, the Fraternity in this country would not have so many persons sent back to us as Masons who would not become such where they *were known*. This jurisdiction, and probably very many others in the United States, have been great sufferers in this way. But notwithstanding what others may do, let us do all we can to avoid unworthy admission: as one means to that end, I would recommend the adoption of the amendment requiring candidates to apply to the nearest Lodge.

We should be glad to transfer to our pages the excellent remarks of our Brother on the subject of granting Dispensations for initiation, to which he is strongly opposed, but have not room to do so the present month.

Our Brother refers in very kind terms to the great loss sustained by our Grand Lodge by the recent fire, and the Committee to whom this part of the address was referred, subsequently offered the following Resolution, which was adopted:—

Resolved, That the Grand Lodge of Maine tenders the warm sympathy of her members in view of the great calamity suffered through the burning of Freemasons' Hall, in Boston. This Grand Lodge cannot forget that more than thirty of our Lodges have received Charters from our mother Grand Lodge.

The daughter, though for many years occupying a household of her own, is touched by that which brings disappointment and loss to the mother.

The earnest hope is expressed that a Masonic home may soon arise from the ashes of that which will be seen no more, and that the glory of the latter house may exceed that of the former.

We shall refer to the Proceedings again, and also to the able Report on Correspondence, at another time.

PATRIOTIC ADDRESS.

It is said, that of the Ohio Craft, *eleven* per cent. of their membership are in the Union armies. At the last Convocation of the Grand Chapter, the following patriotic Address was adopted :—

"Our fealty, our love, our duty, our *all*, belong to the country ; we love the Union for its own sake, for the memories of the great and the good men who formed it, for our own sakes, and for the sakes of our children. It is our duty, as Masons, to do all we can, and suffer what is needful to preserve the Union and the Constitution as we have received them from the fathers; and we cannot, without violating our Masonic vows, be engaged in plots or conspiracies to overthrow either, or encourage others in so doing.

"We therefore re-affirm our former report, and still say to all men—whatever may come, whatever party may be in power, whoever may command our armies, as Masons we still cling to the Constitution, and will survive or perish with the Union.

"Our Companions on a hundred battle-fields, by their bravery and blood-shed—by their suffering, and wounds, and death—have attested the loyalty of the Craft, and to-day in camp, in fort, and field, thousands of our brave and patriotic Brethren are our witnesses in the face of the enemy, and are still ready to 'do or die' in defence of the old flag. From this Hall, in Grand Convention assembled, we tender to our Companions in 'the front,' our fraternal greetings, our cordial sympathies, and our ardent prayers, that their patriotic work may soon be accomplished, peace again restored, and our country saved, when we shall welcome them home to our altars and our arms, with an approving 'well done.'

"Your Committee need say no more, except to breathe an invocation, in which we feel sure every member will join, and say, 'God save our Country.'"

BALLOTING.

A. B. petitioned Lodge C. for initiation, —— petition referred and favorable report in due time. Upon passing the ballot one negative appeared, and before the result was declared by the Master, a motion was unanimously adopted to postpone further balloting until the next regular communication. Is that legal?

It is not. The law expressly declares that the ballot may be passed a second time, for the purpose of correcting mistakes. Had there been two negatives, the Master was bound to declare the ballot ; there being but one negative, the law mercifully presumes that some Brother may have inadvertently cast a negative ballot, and permits the Worshipful Master to pass the ballot the second time, before any Brother has retired, for the purpose of correcting a mistake if any has been made.

The motion was entirely out of order, and should have been so declared by the Master. The whole subject was then within his control, subject to the law of the case; and the second passing of the ballot is not a second ballot, but a continuation of the first, and is but one transaction, both as regards time and place.—*Trowel.*

LODGES UNDER DISPENSATION.

Can a Lodge U. D. admit non-affiliated Masons to membership?

Inasmuch as there seems to be a great deal of misapprehension in regard to the power and authority of Lodges U. D., we may as well dispose of this matter in general terms.

A Lodge U. D. is simply the permission of the Grand Master to a certain number of Brethren named in the Dispensation, to make Masons. They have simply the powers necessary to that end, and nothing more ; they act as the agents of the Grand Master, and are directly responsible to him. The Master of a Lodge U. D. exercises the power and authority of the G. Master, as his proxy. But even the Grand Master cannot grant his Dispensation to a Lodge U. D. until a petition has been regularly signed, by the requisite number of qualified Brethren, and that petition has been recommended by at least two if not three Chartered Lodges.*

The Lodges recommending the petition, recommend the names subscribed thereto, and to those names the Dispensation is granted, with instructions to do certain things, and report at the next Grand Communication. The Brethren made Master Masons in a Lodge U. D. are not members thereof; they are usually permitted to participate in the business and balloting of the Lodge, not as a right, but as a matter of Masonic comity, they being expected to become members upon the granting of a Charter. It follows then, that the Dispensation being granted to seven men, that if they may admit *one* to their number, they may admit *eight* or more, being a majority over those named in the Dispensation. The moment *one* is admitted, the Lodge is not the same that was recommended, neither is it the same that received the Dispensation. We repeat again, a Lodge U. D. is a certain number of persons acting as the agents of the Grand Master. They must keep within the bounds of their authority, for when they exceed these, the contract between the agent and the principal may at once be terminated.—*Trowel.*

THE PRINCE OF WALES.

Among the gossip contained in several of the late English papers, we see it stated that His Royal Highness, the Prince of Wales, heir apparent to the throne of England, "has made the formal application preliminary in all cases to a person becoming a Freemason ;" which in common Masonic parlance, means, that he has petitioned some Lodge—the Grand Master's we presume—to be initiated. If his character be found good and his record clear, we trust the prayer of his petition will be granted, for he is descended from a royal line, the most distinguished of which have been eminent Craftsmen. His grandfather, Edward, Duke of Kent, was an enthusiastic Brother, and a P. G. Master ; while his granduncles, George the Fourth, William the Fourth, the Duke of Cumberland, and the Duke of Sussex, were not only patrons of the royal art but promoted its interests on every proper occasion. The latter estimable Brother, it will be remembered, was, from the Feb. 12, 1812, to the time of his death, March 21, 1843, G. Master of England, and was absolutely a working member of the Fraternity.

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*In Massachusetts the consent of the Lodge is required.

We presume that shortly after the reception of the degrees by the Prince of Wales, we shall hear of his assuming the title of Grand Protector of English Masonry, if he be not elevated to the Masonic Throne.--*N. Y. Courier.*

ADDRESS

Of Brother Dr. John Grant, to the District Grand Lodge of Bengal, India, 1860.

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In the presence of our younger Brethren, I may be excused for saying a few words upon the principles of Masonry, which some among us have evinced a disposition to depreciate. A newspaper in Upper India, for instance, has, for reasons best known to itself, put itself into a hostile position towards the craft, which, perhaps, it would not do were it more conversant with its principles. Masonry, however, no more than any other system, need not expect to escape calumny; nor must Masons hope for exception in their favor from censures, the truth and candor of which may be perfectly upon a par. I found the following extract the other day in a Calcutta paper, being a reprint from an English periodical, on Freemasonry :—

"The chief defect of its principle of unity and Broherhood seems to be that the kindly affections are only at the disposal of a Brother, but do not embrace the whole human race. The benevolent regard is avowedly partial, and intended to be held forth, not to the innocent and deserving, but to those only who chance to be within the pale of membership."

Now, what injustice is here? Will any one point out—Christianity itself, of course, excepted—a system that more comprehensively embraces the whole human race than Masonry? No man is excluded from its privileges on account of his religion, provided he believes in the Divine Architect of heaven and earth, and practices the sacred duties of morality. So says our Book of Constitutions. Christianity itself declares that we are to do good unto *all* men, especially to those of the household of faith. Masonry humbly endeavors to walk in this track, and claims no more than to do all the good it can to all men, especially to them of the household of Masonry. I need not go far for illustration; and so singularly enough, I found it in the same Calcutta newspaper in which the extract from the Upper country paper, reflecting on Masonry as idle or useless, also appeared. I mean the simple fact that within twelve hours of the lamentable wreck of the ships Lord William Bentinck and Castlereagh, at Bombay, Masons of the place, led by their philanthropic Grand Master, had realized sixteen hundred rupees for the relief of the sufferers.* Did those who were not Masons anticipate this

noble act? If they did not, we blame them not; but do not let us be told that the Institution, whose principle it is to foster acts like these, is idle or useless. Did the dispensers of this bounty, think you, pick out and select their objects of relief? Did they say—this our contribution shall be confined to Masons and the relatives of Masons who have been shipwrecked? Are you not, my Brethren, from your knowledge of the craft, and experience of its catholic charity, ready indignantly to exclaim, no! For aught my Right worshipful colleague of Bombay and his Brethren knew, there might not, at the time of their making their prompt contribution, have been a single Mason or relative of a Mason among them. What is it, then, that has marked the progress of Masonry from first to last? I answer—Sympathy with the whole family of man. Whether Terence was a Mason or not, I cannot determine; but that was a true Masonic sentiment of his, which brought down thunders of spplause in the Roman Theatre.

"Homo sum, humani nil a me alienum puto."

But "what is Masonry?" I may be asked. It is not an easy matter to define some things, especially such as, in their comprehensiveness, cannot be readily crammed into the nutshell of a definition. Who shall give me a definition of poetry, or of life, or of death? The task has been attempted, and may be attemped again; but it will prove a failure. I will not, then, endeavor to define Masonry; but I will venture to assert what it is not. Whatever is shifting, hallow, and insincere, is it not Masonry. Whatever is factious, coarse, contentious, litigious, brawling, unkind, or subversive of legitimate authority and order, is not Masonry. Whatever sets no value on the feelings of others, or is ungenerously selfish—whatever is base in principle, or trenches upon licentiousness of morals, merges into intemperance of the cup, or breaks into uncurbed ebullitions of temper, is not Masonry! What is it, then? I must borrow the words of the sacred penman:

'Ean tais glossais ton anthropon lalo kai aggelon, agapen de me eko, gegona kalkos ekon ekumbalon alalazon.

True Masonry, in a word, is the comprehensive *Agape* of which *elemosune* is but a sign or part. It includes the profoundest veneration of the divine Architect and perfect philanthropy. It reverently responds to the angelic chorus—"*Gloria in excelsis Deo, et in terra pax in homines benevolentia.*" It is the principle that opens simultaneously the heart and the purse, and binds together, as with a strong but golden band, men from every quarter of the globe, and of every degree. Where on earth, I ask, can any one witness an assemblage like a Masonic Lodge, where the peer and the shopkeeper, the ermined Judge and the mechanic, meet in orderly and fraternal communion upon the broad basis of moral equality? A Masonic Lodge, in a word, shadows forth high and mystic analogies, and points impressively to that dark and dread portal where stands the great Tyler, Death, to admit to the celestial Lodge those who have the benefit of the true password, the '*Agape*, in all its deep eternal truth!

There is one present whom we have met to honor, and it was but proper that I should endeavor to manifest to his satisfaction the principles by which his colleague of Bengal would fain guide his Masonic course. I am embarrassed by that person's presence, thrice welcome though he be; for were he not present, I could

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* The ships alluded to were wrecked on the 18th June, 1840. A Masonic subscription was commenced, which amounted in eight hours to 1,600 Rs, and in a few days to 2,500 Rs. Br. the Rev. George Pigott, Chaplain to Lodge Perseverance, was the principal instrument in distributing this charity, and he nobly supported his Christian and Masonic character by remaining at the port during the pelting of the pitiless storm, rescuing the living and burying the dead, for both were thrown ashore, in a churchyard. Till the last moment his services continued to be useful.

say much more about his claims to our respect and affectionate regard then I can now with propriety do. Then might I tell of one exalted to a station which received rather than conferred honor by his acceptance of it. Then might I speak of one who, to solid qualities of the good heart, and the abilities of the understanding that mark him for no common man. Then might I refer to a kindly, generous, and active spirit, that deeply sympathizes with humanity in all its conditions. Then might I point out a model to Masons, as uniting in himself the merits of the pillars that stand in their mystic place, and ever will stand. I would, in a word, propose the health of Bro. James Burnes, Provincial Grand Master of Bombay.—*Indian Freemasons' Friend.*

ST. ANDREW'S DAY.

The members of St. Andrew's Lodge, of this city, celebrated their One Hundred and Eighth Anniversary on St. Andrew's Day, the 30th November, by a Supper at Freemasons' Hall. The Lodge assembled at an early hour for work, when the first degree was given, in the presence of about one hundred and fifty Brethren, including a delegation of between eighty and ninety members of Wyoming Lodge, of Melrose, who had been invited to participate in the celebration of the day. They were formally and cordially received by the W. Master of St. Andrew's Lodge, and took the seats assigned them. At the conclusion of the work of the Lodge the Brethren were formed in procession and proceeded to the Banqueting Hall, where a bountiful and sumptuous collation had been served up by Bro. Tarbell, with his usual liberality and good taste. Here the guests were again welcomed by the W. Master of the Lodge, Bro. Edward Stearns. The substantial part of the banquet being disposed of, speeches, sentiment and song ruled the hour. Speeches were made by M. W. Grand Master Parkman, by Bro. Norton, W. Master of Wyoming Lodge, and by several other members of both Lodges.

During the evening a Committee from Aberdour Lodge, which was celebrating the day in another Hall in the building, was announced by the Marshal and received in appropriate terms by the Master of St. Andrew's Lodge. W. Brother Buckingham, as Chairman of the Committee, then gracefully stated the object of the visit, and handed to the W. Master the following :—

> "*To our elder Sister—St. Andrew's Lodge.* On this anniversary of our common Patron Saint, we offer to its members our thanks for their fraternal interest in us, and propose to unite with them in drinking to the memory of Lord Shelto Charles Douglas, Earl of Aberdour."

The proposition was received with the highest satisfaction by the Brethren, and a Committee, consisting of Bros. Parkman, Moore and Willis, Past Masters of St. Andrew's Lodge, was appointed to repair to the hall of Aberdour Lodge, announce the acceptance of their proposal and fix the time at which the ceremony should take place. This having been arranged, at precisely fifteen minutes after eight o'clock the 'Memory of Lord Aberdour," was drank by the two Lodges. It may be proper to add that Lord Aberdour was the Grand Master of Scotland from whom St. Andrew's Lodge in 1756 received its Charter, and in honor of whom Aberdour Lodge has been named. The ceremony was an interesting and impressive one, and was united in by all present with great cordiality and heartiness.

The Supper of Aberdour Lodge was also provided by Bro. Tarbel, and, judging from the Bill of Fare, was a sumptuous and elegant entertainment. The Brethren of both Lodges separated at about eleven o'clock, having spent an agreeable and joyous evening, in honor of their "Patron Saint."

THE NEW TEMPLE.

We are permitted to make the following extract from a private letter from England to a Brother in this city, showing the interest which our Brethren on the other side of the Atlantic feel in the prosperity of the Institution in this country :—

"You must have had a very exciting day among the Fraternity at Boston on the day of laying your Foundation Stone. I am *very, very sorry*, the day, as regards the weather, was so unpropitious. You were highly favored with men of talent. They expressed themselves nobly. May their hopes and wishes be fully realised, in which the writer most heartily joins.

"Bro. Thos. Elsmon, of 666 Satherland Lodge, wishes his Brethren of Boston every success in raising a becoming Temple to the memory of our first Master of the Art, King Solomon, and to the Son of the Widow, his principal Craftsman ; wherein the glorious principles of the Craft may be taught in all their purity, fidelity and Brotherly love, acknowledging the Great Architect of the Universe as the only true and holy God."

MASONRY IN ILLINOIS.

[We offer no apology for transferring the following admirable Address to our pages, entire.]

ADDRESS TO THE CRAFT.

To the Worshipful Masters, Wardens and Brethren of the Constituent Lodges in the State of Illinois :

Dear Brethren—I congratulate you upon the harmonious and pleasant condition of Masonry in Illinois. I feel it my duty to call your attention to several matters of interest to all Masons in this jurisdiction.

GRAND LECTURERS.

The following persons are appointed Grand Lecturers for the current Masonic year :—

R. W. Brothers M. D. Chamberlin, Freeport ; Thomas S. Wade, Ottawa ; Lewis Keyon, Peori ; Jerome R. Gorin, Decatur ; Daniel G. Burr, Paris ; A. L. Virden, Virden.

WORK, RITUAL AND LECTURES.

The opening and closing ceremonies of a Lodge, and the Work, Ritual and Lectures as taught and wrought by R. W. Grand Lecturer Chamberlin, are declared to be the standard in this State. Other Grand Lecturers are directed to conform to them, and Brethren and Lodges are fraternally urged to speedily acquire them.

WORDS TO THOSE WHO WERE CONSERVATORS.

I wish to address a few Brotherly words to those who were formerly styled Conservators.

The recent election in Grand Lodge shows that you do not feel unfriendly to me; hence I shall proceed with freedom and plainness. You supposed that you were getting a work that was orthodox and genuine, and that would attain to general use. You wrought with assiduity, and studied with commendable zeal. After such extraordinary pains as you manifested with honest intentions "to improve yourselves in Masonry," I have never felt it my duty to be rigorous in forceing you into positon; I have felt that we were Brethren of a common family, and as we must live together, that it was far better to give Brethren time to come together in unity.

I am now able, from official documents, to show that what Bro. Morris claimed to be exactly the work, was not the work ever taught in any jurisdiction understandingly, either as Grand Lodge or Webb Work.

I call your special attention to the following letter from R. W. Samuel Willson, Grand Lecturer of Vermont, as taken from an official report in the Grand Lodge of New Hampshire:

"In 1817, John Barney went from this neighborhood to Boston and learned the Lectures and Work of Webb and Gleason both. On his return I learned them of him and took them down in cypher, part of which is in his own hand. In 1857, Rob Morris visited Vermont for the purpose of ascertaining what were the true Webb Lectures. P. C. Tucker introduced Morris to me for that purpose, and I loaned him a copy of my cypher (not my original.) and which unfortunately had several omission, through mistake. In copying this, Morris made several mistakes and misread many passages. In fact he could never read it all until I met him in Chicago, in 1860, and I think he cannot read it all now. This copy, with its blunders and omission, is the text from which the book you refer to (Mnemonics) was made. In this copy there were five questions and answers omitted through mistake. These are important, and occur near the end of the second section in the third degree. The 'Mnemonics' makes but two sections in the third degree, when every Monitor that I ever saw make three, including his own. I name these as samples of about FIFTY errors which I could point out. I much fear danger from a too profuse supply of this work."

To say nothing in regard to the correctness of Bro. Willson's Work, his letter settles the question as to the correctness of the mnemonics and the Conservator work, and effectually destroys all the pretensions of Bro. Morris as a lecturer.

Brethren: a man must learn to obey, and obey cheerfully, before he can rule himself or govern others.

I exhort you, therefore, at once, to yield ready, faithful and hearty obedience to the expressed will of the Grand Lodge in your Lodge work.

I have caused the work of Bro. Chamberlin to be the standard, because some standard must be adopted, and because it seems to me, every way, to be to the point, clear, easy to learn, and to be the work ordered by the Grand Lodge to be used.

I now address myself again to the whole Craft: If any Brother or Lodge desires to obtain said Work and Lectures from some Brother skilled therein, who is not a lecturer, they may address me to that effect, and if it seems proper, I will give special authority for that purpose.

The manner of opening and closing a Lodge as taught by Bro. Morris, and the leading Brethren who taught his work, is strictly and positively forbidden. Let there be no more calling from labor to refreshment in opening up or closing down. Let there be no joining of hands in opening or closing either the second or third degree. Masters and Wardens may exceed the standard opening, in no way whatever, except in extending the lectures, which they have a right to do.

Let there be no further lecturing of candidates when taking degrees by questions and answers, but let the lectures be given in a clear and narrative form.

I expect every Master and every Warden upon receiving this address to conform at once to the above orders and edicts; a failure to do so will probably result in the close of the Lodge until the next Grand Communication.

If any Lodge U. D. fails to comply with this order, I shall at once annul its Dispensation.

ELECTION OF LODGE OFFICERS.

Several Lodges have not had elections for one, two, three, four, or five years; this must be so no longer; every Lodge must elect and instal newly elected officers this year, and make return thereof in good time to the Grand Secretary. If from casualty or other cause, the elections are not held at the proper time, let application be at once made for a Dispensation to hold the election at a very early day thereafter—one or more Lodges last year failed to hold their election or instal their officers, in order to evade the edicts of the Grand Lodge. This will not be tolerated in the future.

ELECTIONEERING.

The practice of electioneering over Lodge offices should be frowned down by every Brother, especially the practice of making combinations in order to elect a certain ticket. Each officer should be elected with reference to his merit and qualifications for the particular office for which he is a candidate. Any other course will be seen to work harm to your Lodge in some form. Let me admonish my Brethren to avoid this practice, and to expose it.

INTEMPERANCE.

It is bad enough to have immoral and intemperate men in our Society, without electing them to office. Elect your best men, and above all, elect no Brother who will be liable to disgrace his office, or dishonor his Lodge. Intemperance is a growing and giant evil—keep intemperate men out of office, and let no inducement influence you to admit an intemperate man into your Lodges.

FAITHFUL OFFICERS.

It is also well for the Brethren to select such officers as will act and work, in letter and spirit, in unison with the teachings, edicts and orders of the G. Lodge.

If any Brethren are disinclined to learn or practice the work ordered by the G. Lodge, let others be selected to fill the stations in your Lodges, who will learn and practice the regular work.

There is a sort of obedience, that is little short of contempt; there is a sort of compliance, that is, in effect, defiance and almost contumacy. I have seen a good deal of this during the past year. I want to see no more of it, and the remedy lies with the Lodges themselves.

I shall not require written pledges this year in regard to the Conservator's Society: every officer elect is required to take the obligation before being installed, and all installing officers are instructed to instal no officer until he has taken said obligation.

The Grand Secretary will send out with the December Quarterly Circular, a form of Certificate to be signed by the Secretary, and which will be forwarded to the Grand Secretary's Office.

OBJECTIONS TO CANDIDATES.

The harmony and work of our Institution has suffered materially in consequence of permitting political differences to influence Brethren in electing candidates. The objections come from all parties, and from all directions. Brethren! Our Grand Lodge has said that the Lodges have no right to interfere in political or religious matters. Let no differences of a political or religious character cross your thresholds. In the election of candidates you should be satisfied that the candidate is physically and mentally fit to be made a Mason, and competent to earn a living. Beyond that, you should be satisfied that the candidate is a moral and discreet man, a believer in God, a good citizen, a good son, husband or father, and that he obeys the laws of the land, and is a friend to good order. Having ascertained that much, I would then cast my ballot as I should wish him to give his were I in his situation.

ABUSE OF THE BALLOT.

It is a common opinion that any Brother may say how he voted, and may state the reasons therefor. This should never be permitted. No Brother has any right so say how he will or has voted, nor has any Brother any right to seek by any direct or indirect means, how any Brother has voted or will vote, or any reasons for his vote. So serious has this evil become, that I am determined to close the very first Lodge that seriously violates the law of the ballot, and bring the matter before the Grand Lodge. It will be urged that good men are rejected. Be it so. How come men among you that will reject good men? Seriously reflect that the fault after all often rests upon the whole Lodge. Besides, it would be better to reject ninety-nine good men, than admit one bad man to the honors of Masonry.

Some of the orders and edicts contained in this address may seem hard; be assured that they are made in no unfriendly sense; I must enforce the will of the Grand Lodge. With rare exceptions, I know no difference among Brethren.

We have now over 18,000 members of our Institution in Illinois: nearly 4,000 were initiated during the past year; and we have nearly 400 active Chartered Lodges. We are second in all these only to New York. We have a splendid history in the future; let no spirit of animosity, turbulence, disobedience or fancied griefs, stand in our way. Let every Mason feel and appreciate his INDIVIDUALITY; let the entire Craft in Illinois be ONE.

I have just now visited the Grand Secretary; I am happy to report that his health is slowly improving, but he is very weak and emaciated; and unable to walk or stand alone without support. He has been very low. I found him looking after the proof and copy of the Grand Lodge and Grand Chapter Proceedings, which is more than he should do. I fear that his great anxiety to discharge his duty is a serious bar to his recovery.

ORDER.

Every Master of a Lodge on the receipt of this address is ordered to summon all the members of his Lodge to appear at the next regular communication after it is received, at which communication, it is further ordered that this address be read in full in open Lodge, and immediately after the disposal of the records and before any other business is transacted. Every Secretary of a Lodge is hereby ordered to report immediately to the Grand Secretary, how this order has been complied with.

Given under my hand at Freeport, this 17th day of November, A. D. 1864, A. L. 5864.

THOMAS J. TURNER, Grand Master.

A STRANGE DECISION IN ILLINOIS.

Among the decisions rendered by the Committee on Jurisprudence of the G. Lodge of Illinois, published by us last week, was the following, which sounds strangely to us:—

"Where a Lodge has expelled a member without notice, it is competent to reconsider, *unless notice has been sent to the Grand Secretary*."

Now, we must confess that we can't see why, when an evident wrong has been done by a Lodge, that the officially notifying the Grand Secretary of the same, should prevent a reconsideration. No Brother, according to Masonic law, which is Masonic justice, can be expelled without notice. He must not only have charges regularly preferred against him, but he must also be served with a copy of them, with a notification of the time appointed for his trial. To proceed otherwise, would be a mockery of Masonic justice, if not a palpable violation of Masonic law; and the Brother so unjustly dealt with, should not be estopped from having his case reconsidered, because the wrong doers had notified the Grand Secretary.

We can't understand the philosophy of it. We think the conclusion of the Committee on Jurisprudence of the Grand Lodge of Illinois illogical, and tending to the perpetuation of a wrong doing. We trust the "sober second thought" will prevail at the next Communication of that Most Worshipful Body.—*N. Y. Courier.*

MASONIC CHIT CHAT.

California. A new Lodge was constituted at San Francisco on the 19th of Oct. last, under the name of Excelsior Lodge, No. 166. The ceremonies were performed by the R. W. P. G. M. James L. English, Esq., and the occasion was made a very agreeable one. After the instellation of the new officers, the Brethren formed in procession, and marched to the Cosmopolitan Hotel, where an elegant banquet had been prepared for them by the popular landlord of that establishment, and where they spent a very pleasant, social evening together. From among the sentiments given were the following:—

Our Country—May that loyalty which is required in the ancient charges , ever continne to be the guiding star on the pathway of every good and true Freemason.

The Deceased Grand Orator—Rev. Thomas Starr King—Amid the joyous festivities of life, we are often suddenly summoned to witness the solemnities of death. During the past year a knock was heard at the inner door, and a voice came,

"Like some old prophet wailing;"

and it said, "Thy Brother is dead!" The Brethren stood amazed. Again the voice came, louder than before—"The golden bowl is broken! thy Brother has passed to the G. Lodge above!" Long may the memory of his many virtues live in our hearts, and encourage us in deeds of charity.

Woman—Meek and lowly in her influence. The dear and necessary companion of the "Mystic Tie."

The following are the Officers of the new Lodge:—Lawrence C. Owen, W. M.—Geo. S. Hull, S. W.—Thomas Kyle, J. W.—Seymour B. Clark, Treas.—Thomas Y. McNally, Sec.—Theodore E. Smith, S. D.—Irason C. Brown, J. D.—Wm. H. Davis, Marshal—James A Brown, Aaron Doud, Stew.—Jas. Oglesby, Tyler.

On the 18th of the same month, California Commandery, No. 1, of Knights Templars held their annual banquet, in honor of the Grand Commandery of the State of California, at the Occidental Hotel.

The magnificent dining hall was brilliantly illuminated and decorated with the emblems and standards of the Order. The table was a model of taste and elegance, arranged in the form of a triangle and beautifully decorated with ornamental confectionery—among the principal pieces of which were a Knight Templar in full armor, Temple of Liberty, Emblem of Purity, Emblem of Vigilance, Magic Fountain, Orange Glace Pyramid, Beehive, &c.

The Officers of the Grand Encampment were as follows:—Sir Wm. Caldwell Belcher, G. Com—Sir Wm. M. Rundell, D. G. C.—Sir Thos. Callow, G. Gen.—Sir Theo. F. Tracy, G. Capt. Gen.—Sir Henry Holcomb Rhees, G. Prelate—Sir Wm. W. Taylor, G. S. W.—Sir Charles H. Seymour, G. J. W.—Sir Elisha W. Bourne, G. Treas.—Sir Lawrence C. Owen, G. Rec—Sir Wm. F Knox, G. St. B.—Sir Fred. F. Barss, G. Sw. B.—Sir Geo. T. Bromley, G. W.—Sir James Ogelsby, G. Capt. of the Guard..

Sir Lawrence C. Owen was reappointed Grand Lecturer.

Liberal. We learn that St. Andrew's Lodge of this city, gave away, in charity, the last year, the handsome sum of *Twentyfive Hundred and Twentyfour Dollars*, $2,524.

☞ The Grand Lodge will hold its Annual Communication in this city, on Wednesday, the 14th instant, at 2 o'clock, P. M. The Grand Chapter meets on Tuesday the 13th.

From Peru. We have received several communications from not only the Masonic Orient of Peru, but from other highly distinguished Masons in that Republic, all of a late date. The importance of some of these is such, that we deem it necessary to consult with our most experienced Brethren before making them public. We can, however, say one thing, and that is, that they convey to the Freemason, who delights in the pursuit of Masonic knowledge from genuine sources the most undoubted evidences of a desire to cooperate, and with us, to disown all pretenders or innovators, no matter what may be their pretensions.—*N. Y. Cour.*

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DEATH OF THE OLD YEAR—BIRTH OF THE NEW.

It is, in every sense, a good thing for us that certain regularly recurring epochs and anniversaries, instituted, in some cases, by the order and course of Nature—in others, by the events of History and the appointment of man—bring us to a pause and stand still, as it were, amid the hurry and pressure of the passions, ambitions, speculations and enterprises of what is called the "business of life," and force us to look back reflectingly on the progress of the Past, and to look forward thoughtfully and anxiously to the prospects of the Future. The close of the *Old year* and the opening of the *New*, form conjointly one of these thought-exciting epochs, commanding the restless energy of human activity and human aspirations, to be still, to rest for a little while, submissive and subdued—and to listen with patient docility to the suggestions and the lessons of Time, and yet more of that All-powerful and eternal Providence, of which even Time itself is but the instrument and servant. The month, whose close we have just witnessed, and that whose opening morning sheds its light over this first of January, are both crowded with associations and subjects for reflective and prospective thought, to which our attention may be no less profitably, than wisely devoted. So many and multifarious indeed are these associations, especially in such eventful times as the present, that the chief difficulty seems to be which we shall select, as the most important and the most likely to be fraught with benefit to our readers and ourselves. Following then a course, which we have often found to be the best and readiest solution of a difficulty of this nature, we shall not attempt to mark and map out a regular route for our remarks, terminating in a particular goal—or, in other words, to deduce, in a logical and connected course of argument, certain inferences and conclusions from the *data* that we find before us, but rather will we give free reins to mind and pen, and jot down *currente calamo* the thoughts that are suggested to us of the Past, the Present, and the Future, by the two month-names, December and January—the Death-month of the Old Year, and the Birth-month of the New. And in regard to the former, and the memories and associations that it forcibly calls up, how truly does a Poet Brother of our Order say, in those touching lines of his, entitled "Retrospect"—

"How many years are fled—
How many friends are dead!
Alas, how fast
The Past hath past—
How speedily life hath fled!

Thoughts and things each day
Seem to be fading away;
Yet this is, I wot,
Their lot to be not
Continuing in one stay.

A mingled mesh it seems
Of facts and fancy's gleams;—
I scarce have power
From hour to hour
To separate things from dreams.

Darkly, as in a glass,
Like a vain shadow they pass,
Their ways they wend
And tend to an end
The goal of life, alas!

Alas! And wherefore so?—
Be glad for this passing show!
The world and its lust
Back must to their dust,
Before the soul can grow!"

We are, as our readers know, fond of examining the etymology and history of *words*, believing that thereby we pursue one of the surest and safest paths to the knowledge of *things* or *facts*. Let us deal thus with the name "December."

How many words are there in almost hourly use amongst us, whose real meaning we entirely overlook, precisely from the fact of their being so familiar to us. This remark probably applies, in the case of many persons, to the names of the months; nor are they aware that even the name "December," contains in itself a historic record of an important change in the Calendar; and, now that the year consists of *twelve* months, this title, derived from *decemter*, and meaning the *tenth* month, is, in fact, a misnomer. When, as was the case before the Julian Reform of the Calendar, the Roman year began with March, December was really the *tenth* month, as *November* was the *ninth*, and October the *eighth*, as also the two months whose names were changed in honor of Julius and of Augustus Cæsar, were also then correctly styled *Quinctilis*, or the *fifth* month, and *Sextilis*, or the *sixth*. In this, as in many other instances, the old Anglo-Saxon term is much more expressive than the Roman one. Our Anglo-Saxon forefathers called December "*winter-monat*," or winter month. They also called it *Mid winter-monath*, and *guil erra*, which last name means the former, or first, *guil*. The Feast of Thor, which was celebrated at the Mid winter solstice, was called *guil*, from *iol*, or *al*, which signified *ale*, and is now corrupted into *yule*.

There are many very interesting associations connected with December, both in a religious and a social point of view, and more especially to hearts and minds that delight in cherishing the memory at least of the English customs of the olden time. Winter now sets in fully with his biting blasts, and drifting snow, and nipping frosts; and while those blest with ample means protect themselves by warm and comfortable clothing out of doors, and in the evening gäther cosily and cheerily around the bright blazing fire—for *furnace* and *register* ever seem to us to be utterly discordant with the idea of Christmas—they will not, if there be anything of Masonic or Christian principle in their hearts, be forgetful of the poor ones who have no such means of warding off the cold—whose "home is desolate, and hearth-stone cold"—to whom December, with its bleak winds and chilling frosts, is a name of dread, because they know it will be a season fraught with suffering to themselves and their little ones, unless Christian charity and sympathy come to their relief.

Intimately associated in every way with this feeling of sympathy and compassion for the poor, are all the thoughts called up in the Christian, and, let us add, in the Masonic heart, by the great Christian Festival, which sheds such a bright and blessed radiance over the latter part of this month of December. CHRISTMAS, the Anniversary of the Great Redeemer's Birth, is not only properly and justly celebrated as the great high Festival of the Church, but also as a time which should be rightfully devoted to social rejoicings, and the cultivation and exercise of Charity—"good will to man, and glory to God." What heart not utterly ungrateful, hardened, and depraved, but must desire, and deem it an act of duty, to show compassion and mercy to others, at a time when that most inestimable gift of God's mercy to fallen, suffering man came down from Heaven to Earth. And into whatever errors parts of the Christian Church may, from time to time, have lapsed, we, of whatever Christian denomination we may be, owe the fathers of that Church a deep debt of gratitude for the establishment of this Festival and its joyous and benevolent associations. The cares of business and trials of life inevitably tend to harden man's heart, to deaden his spiritual nature, and to keep his thoughts and feelings running in the stern, straight iron groove of earthly selfishness. Well is it then that this and other Festivals come round at regular periods to rouse him up from this sluggish and selfish dream to a waking, living consciousness of his higher destiny and holier duty. Above all, well is it that he should be brought by this Holy Feast to reflect more fully on the immense, the incalculable claims upon his grateful adoration, which were established by the Almighty Father and God of Love on the first Christmas Day, until with a heart purified from the corruptions and cankering cares of earth, and filled with holy and humble thankfulness, he is ready to sing

"Come, let us join to sing of Jesus' love;
Sing how he left his throne above;
Came down on earth, a man by birth,
Then died upon the tree
And brought Salvation—endless, rich, and free!

Sing how He burst the barriers of the grave,
And rose in triumph guilty man to save:—
Ascended high, no more to die,
But seated on His Throne
Mid Angel choirs our worthless names to own!"

We have often, in speaking of *Charity*, endeavored to show that much was included in the meaning of that term besides mere *giving*—that the "Charity" inculcated by the Masonic, no less than the Christian Law, embraces also the cultivation of those kindly feelings, and the exercise of those benevolent courtesies, which are so fully summed up in the Divine precept, "Thou shalt love thy neighbor as thyself." But the Christmas season is one that peculiarly calls for the practical Charity of "giving." As we have received *freely*, so are we bound freely to give. It was in the harsh and threatening winter of man's spiritual year, when the fierce storms of sin seemed about to overwhelm him, that the Lord of Christmas came to his rescue and relief—and shall we hesitate to bring what relief we can to those suffering from the inclemency and trials of earth's natural Winter? Nay, rather shall we foolishly and wickedly deprive ourselves of the joy that always springs from a *right* exercise of this practical Charity!

In this connection there recurs to our mind a beautiful passage in the writings of the Rev. Mr. Sherwood in reference to the "blessedness of giving." "There is no man really so poor, as he who multiplies the means of life, and knows not how to use them, so as to make himself and others happy. His wealth is all in dust, which will one day be scattered to the winds, when it might be converted by him into the blessings of many ready to perish, and a name which is as ointment poured forth. The life of such an one is as barren of good as the desert which drinks in the rain and the sunshine, but gives back no verdure or fertility. With the means of making himself and others happy, he lives only to be depised and useless. He does nothing to enrich the earth; he only encumbers it. His mission has no mercy in it, no sympathy, no ministries of good; it is only and utterly selfish. The poor never bless him—the fatherless never look up to him—the widow's tears and thanks never reward him. His name, which he might have embalmed in a thousand grateful hearts, is spoken and remembered only in sorrow, if not in execration. And though his wealth may rear a splendid monument over his ashes, and emblazon on it a high-sounding epitaph, yet will it only serve to invite the finger of scorn, and posterity will pronounce him—"Creation's blank—Creation's blot."

"That man is truly rich and happy who has a heart to give freely of what he hath to the cause of human happiness. He may of his abundance be able to give his thousands and tens of thousands. But, if you have only the widow's two mites to give, you shall have the reward. *No man was ever the poorer for what he gave from a benevolent feeling to promote God's glory on the Earth, aud advance human happiness.* And it is only when we give *so as to feel it*—give so as to call the spirit of *self-denial* into action—give so as to bring the soul into sympathy with the Cross, that we experience the full luxury of giving—*the value of property as a means of noble happiness.* There it is that the increase, a thousand fold, returns into our own heart, and the two mites of pious sacrifice swell into a great blessing and a precious memorial." These words so full of truth and eloquence must powerfully commend themselves to every generous, every Christian, every Masonic heart. And here we deem it by no means beside or beyond our proper sphere of duty to earnestly commend to all our Brethren a more than ordinary attention to the exercise of this practical Charity during this present transition season from the death of the Old Year to the birth of the *New*, so that they may help to make the latter indeed a "happy New Year" to many, who would otherwise have no means of securing comfort and happiness for themselves. The high price of all the necessaries of life must make this winter one of much more than ordinary trial to the poor, "who are ever with us," and just now in increased and increasing numbers. More than ordinary benevolence and Charity therefore is called for and is due from, those whom a kind Providence has blest with comfort, competence and wealth. Our Brethren, inspired with the impulse of Masonic Charity, will no doubt readily discern, each for himself, appropriate opportunities and channels for its exercise, and instead of dwelling further, in our own words, on a theme, which every Masonic heart will promptly think—feel—and act out for itself—we will content ourselves with adding some touching and suggestive lines from the same Mason-Poet from whom we have already quoted—

"The homes of the poor are o'erclouded with night;
Poverty's sisters are Care and Disease;
And the hard wrestler in life's up-hill fight
Faints in the battle and dies by degrees!
Then let his Brother stand forth in his strength,
Like the Samaritan, swift to procure,
Comfort and balm for his struggles at length,
Pouring in peace on the homes of the poor.

Oh! there is much to be done, and that soon—
Classes are standing asunder, aloof;
Hasten, Benevolence, with the free boon,
Falling as sunshine on Misery's roof!
Hasten, good stewards of a bountiful Lord,
Greatly to imitate Him evermore,
Binding together in blessed accord
The halls of the rich with the homes of the poor."

We have lingered so long on thoughts mainly connected with the close of the old year and with Christmas, that we have little space left for January and the opening of the new year. But ungracious and ungrateful would it be to offer no word of welcome to the young heir of Time, who comes to-day to succeed to his Father's place and power and heritage, and especially having regard to the momentous issues, not only national but world-wide, which are just now suspended in the balances of Providence and Time, is it impossible to regard the Birth of *this* NEW YEAR as any other than a most eventful epoch in the history of Humanity? In all human probability the events of this year—1865—will have a most mighty influence, as well over the future fortunes of our country, as over the great common cause of Liberty, Civilization and Progress throughout all Christendom. Dull and unfeeling must be the heart that can look forward to such serious and solemn eventualities without deep anxiety, or that can fail or forget to pray that it may indeed be a good-year—not only to our kinsmen, Brethren, friends and ourselves, but to our Fatherland—to Freedom—to the cause of Truth and Right the world all over! Anxious we are and must be, but not doubtful, and it is with the confidence of unwavering hope we welcome this "youngest born of Time" in the poet's words—

"His manhood shall be blissful and sublime
With stormy sorrows and severest pleasures;
And his crowned age upon the top of Time
Shall crown him great in glories, rich in treasures,
The sun is up, the day is breaking,
Sing ye sweetly, draw anear—
Immortal be the New-born Year,
And blessed be his waking!"

The month of January took itsname from the Roman deity *Janus*, the god of gates and avenues, who was symbolically represented as holding a key in his right hand and a rod in his left, to indicate his *opening* and ruling the year. Sometimes also we find him bearing the number 300 in one hand, and 65 in the other, making together the total of the year's days. Our Anglo-Saxon forefathers had a more practical and expressive name for this month. They called it the "Wolf-mónat," or Wolf-month, because at this season the wolves of the ancient forests, rendered savage and daring by hunger, now that the smaller and weaker animals on which they had been wont to prey had either perished by cold or fled to other regions, used to prowl forth and attack man himself. At a later period the Saxons called the month "Aefter-yula," or After-Christmas. In the illuminated missels or prayer books of the early English Church, January was often represented as an old man with fagots, or a woodman's axe, shivering and blowing his fingers—a symbolic picture, to which Spencer was perhaps indebted for the graphic sketch in his "Faerie Queene"—

"There came old January, wrapped well,
In many weeds to keep the cold away;
Yet did he quake and quiver like to quell,
And blowe his nayles to warm them if he may;
For they were numbed, with holding all the day
An hatchet keene, with which he felled wood,
And from the trees did lop the needless spray."

It is, we think, a matter of no small regret that as yet, the birth of the New Year is not celebrated and welcomed in New England, as it is in many parts of Europe, more particularly Scotland, or even as it is in our sister city of New York. There is an appropriateness in hailing with joy and gratitude the dawn of another year—the benignant gift from the great Creator's bounty of a further period of probation, wherein we may per-chance redeem the Past, and prepare for that Future, in which old and new shall be terms unknown, and in which all the chances and changes of this earthly life shall have merged forever in the vast, unchanging ocean of Eternity.

The tendency of our daily life, with all its cankering cares, its restless strivings, its eager avarice and its bold ambition, is so strongly in the direction of the material, the practical, the earthly and the selfish, that we believe a return to many of the customs of "our good forefathers' times," and especially to the celebration, *in a right spirit and becoming manner*, of the old anniversaries, around whose names cluster so many sweet and pleasant memories, even in the minds of us, their puritan descendants, would form a most beneficial and blessed counterpoise to this earth-grubbing, money-getting, materialistic spirit that is daily asserting its powers more widely and more openly over our age and country. Let *us*, then, at all events, as members of the great Brotherhood of Love, hail and welcome the birth of this NEW YEAR, with lively gratitude—let us endeavor, each and all in our respective sphere of life and action, to render it a good and happy year to those around us, to labor and strive that it may be to them and to us, not only a new year of the body's passing time, but of the growth in Charity, purity and love of the soul's enduring immortality! And let us pray that, as its morning sun arises amid the noise of far extending battlefields, and all the terrific storm of civil strife, its evening rays may rest sweetly and calmly upon a country restored to happiness and peace: and once more at union with itself. To that beloved country we would say in the Psalmist's words—

"May Peace within thy sacred walls
  A constant guest be found,
With plenty and properity
  Thy palaces be crowned!"

MASONIC BALL AT CONSTANTINOPLE.

NOT the least noticeable of the entertainments given at carnival time in Constantinople was the annual Masonic Ball at the Palais de Crystal. The arrangements were superintended by the *Italian*, *Oriental*, *Bulwer*, *Union l'Orient*, *Deutscher*, *Bund*, and *Germania* Lodges. After vocal music by the Italian artists of the Theatre, dancing was commenced, and was kept up until daylight began to dawn. Some fantasias on the piano were admirably executed by Mr. Jorry, the Hungarian Pianist. The attendance numbered fully five hundred, and after defraying all expenses, a substantial sum will remain for the furtherance of the benevolent object for which the Ball was given.—*Levant Herald.*

ST. STEPHEN'S HOME—OR, MISSION TO THE POOR.

WE had intended to have devoted some space in our last number to commending the claims of this excellent institution, conducted by our worthy and self-sacrificing Brother, the Rev. E. M. P. Wells, D. D. Although we were prevented from asking for that very deserving charity a liberal "Christmas Box," we do most earnestly urge our Brethren, and not only them, but all our citizens who desire to assist in relieving *real* want and suffering in a wise and effective way, to combine in presenting a generous "New Year's Gift" to the exhausted Treasury of St. Stephen's Home, or Mission to the Poor.

We have had no small experience in our official capacity in supplying assistance to the poor and needy, and therefore feel competent to form a pretty correct judgment of the requirements necessary for such a duty; need we unhesitatingly say, as we often have said, that we believe Brother Wells makes ten dollars go as far in the real and practical relief of distress, as almost any other man we know of could make twenty. St. Stephen's Mission is much in want of help this winter—its worthy manager has given up to it all his own income—but, mainly owing to the dear prices of necessaries, the funds of the Institution are, at the present moment, quite inadequate to the performance of the good work, which it has hitherto sustained. We cordially commend to the perusal of all, this year's Report of the St. Stephen's Mission to the Poor,* from which we cite one or two brief extracts, and, did our own limits admit, would gladly give more of the contents of so truly Christian and Masonic document:—"The year of our work has come round again. Another of good works and evil works: another year of faith in working, loving, and suffering for Christ; or, of faith in human, worldly expediency, has come and gone. The events, good or bad, have all been carried up to the Chancery of Heaven. Good and bad are all written there. And you and I have, *now*, nothing more to do therewith, than to thank God for whatever of good he has wrought by us, and to repent of whatever we have done of ourselves, without Him morally." Here is a beautiful passage addressed to *Mothers*. "I hope I shall not be considered morbid on the subject of *mothers*. I cannot but love, honor and reverence them. There is no portion of our race so important to its well-being. They hold the reins of the future goodness and greatness of our race. Would to God they could be satisfied with this pre-eminence with which the Almighty has distinguished them, and not be hankering after, and striving for, the tinsel ornaments—the lower distinctions of speech-making and masculine manners. Mothers! God bless you, remember that whatever of good or evil, of nobleness or meanness, of power or feebleness, may befall our race, the praise or blame thereof must, under God, be laid first at *your* door. If from this time forth, the mothers of our race would do for us, what God has made them capable of doing, and what he is ready to aid them in doing, we should in fifty years become a race of noble, powerful, patriotic, holy sons of God—children of God!—So, on the other hand, if not—"

Once more we would urge our readers, Brethren, and friends to read for themselves the touching and truthful report from which we have made these short quotations. If they do so, we are sure that they will severally, according to thei means, respond to our worthy Brother's appeal, and so make this “ New Year truly a good and happy year to him, whose energies, affections and self-sacrificing labors have now been devoted for so many years to the sustaining and directing this most Christian—most Charitable—most Masonic Mission to Boston's Poor. *

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* This Report can be obtained *gratis* of Dutton & Co., 106 Washington St.

FREEMASONRY IN ENGLAND AT THE COMMENCEMENT OF THE WAR OF THE ROSES.

An American writer speaking of Edward the III., who ascended the throne of England in the year 1327, says, “ in his reign the elegant arts began to be cultivated, and English poetry and prose may be said to have begun.” And we may add that under his patronage Operative Masonry flourished during his reign. Among other architectural undertakings, Windsor Castle, so long the residence of British monarchs, was rebuilt. This included the rebuilding of the Royal Chapel of St. George at Windsor. As Freemasons we claim that the white leather apron, “ the badge of a Mason,” is more honorable than the Star or the Garter. It was in the Royal Chapel of St. George that the Order of the Garter, to which illusion is thus made, was first instituted, and to King Edward's eldest son, the Black Prince, the foundation of this Order is attributed. The Charter House in London, King's Hall, Cambridge, Queensborough Castle, St. Stephen's Chapel, Westminster, destroyed by fire in 1834, and other notable structures were also erected during the reign of this king. The body of Westminster Cathedral, as we now see it, was also rebuilt in the same reign.

Preston says that Edward III. “ revised and meliorated the Ancient Charges, and added several useful regulations to the original code of laws,” and quotes the following extract from an old record of the Society :—

“ In the glorious reign of King Edward III., when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the lords of the realm (for most great men were then Masons,) ordained,

“ That for the future, at the making or admission of a Brother, the Constitution and the Ancient Charges should be read by the Master or Warden.

“ That such as were to be admitted Master Masons, or Masters of work, should be examined whether they be able of cunning to serve their respective lords, as well the lowest as the highest, to the honor and worship of the aforesaid art, and to the profit of their lords; for they be their lords that employ and pay them for their service and travel.”

We have the authority of the same writer for adding that King Edward paid very close attention to the details of the Masonic operations of his reign, patronizing the Lodges, and having during his occupancy of the throne appointed five deputies “ to inspect the proceedings of the Fraternity,” namely, John de Spoulee, William a Wykeman, afterwards Bishop of Winchester, Robert a Barnham, Henry Yeuele, “ called in the old records the King's Freemason,” and Simon Laugham, abbott of Westminster. In consequence of the great activity displayed at this period in raising great buildings of utility and beauty, as was to be expected, the Lodges of Freemasons became quite numerous, especially in the southern portion of England, which was not only at that time the most populous but also the most advanced section in the kingdom in the arts of civilization. The communications of the Fraternity at that period “ were held under the protection of the civil magistrate.”

The latter years of Edward III. were full of misfortune and military disaster, contrasting strongly with the triumphant character of the earlier portion of his reign, although the victories which crowned his arms after his accession gave lustre and renown to his kingdom. His grandson Richard, the second of that name among the kings of England, succeeded him on the throne. Had Edward, the Black Prince, father of Richard II., survived, Masonry would no doubt have found in him a zealous patron and friend. On the death of Edward III. Richard was a minor, and the powers of the government were conducted in the name of the young prince by a council of regency, the principal members of which were the king's uncles. The war with France, which was in progress at the death of Edward, still continued with ill success to the British arms. Scotland displayed her old hostility, intensified by the invasion of Edward. Troubles also arose with Spain owing to the ambitious designs of the Duke of Lancaster and the Earl of Cambridge. The people were full of discontent, owing to the waning of the national glory and the heavy burdens they had to bear, especially the poll tax on all males and females over fifteen years of age. The regency government was generally bad and oppressive, resulting in insurrection among the people—a formidable and threatening one breaking out in Kent under the lead of Wat Tyler, and there is reason to suppose that individuals associated with various members of the council of regency itself, were engaged in fanning the flames of those popular discontents in the interests of their respective employers, whose dissensions and conflicting ambitions, thus early exhibited, had begun to clearly foreshadow the civil wars, popularly known as the wars of the Roses, which continued for so many reigns. Richard, who was a weak-minded, although not unamiable youth, had but little time to devote to the encouragement of Masonry or architecture. His mind was too much occupied with the quarrels of his turbulent uncles, which disturbed his peace, and threatened daily to break out in scenes of violence, in which his own personal safety was involved. The crimes of those around him, and the oppressive measures his counsellors and favorites caused to be enacted, rendered this king very unpopular, and the nation was evidently prepared to tolerate great changes in the administration.

The troubles and dissensions in the government had led to the exile of Henry of Bolingbroke, son of John of Gaunt, Duke of Lancaster, one of the king's most turbulent and ambitious uncles, being the fourth son of Edward III., Richard's predecessor on the throne. John of Gaunt being now dead, and his son's exile being thereupon declared perpetual, left the young Duke of Lancaster in no very amiable mood. He determined to take advantage of the national discontent and the king's temporary absence in Ireland, and return to England, raise there the banner of rebellion, professedly to demand the restoration of his forfeited property and in the interest of a movement in favor of more just and equitable laws and a better government for the people, but in reality to push his own claims to the crown. Henry landed at Ravenspur, July 4, 1399, where he raised his standard about which hastily gathered the different nobility and their followers, and all who felt aggrieved by the proceedings of the king and his court. Fortune followed his efforts; Richard II. was taken prisoner; Henry was proclaimed king, as Henry IV., and Richard was soon found murdered in his cell.

Violence begets violence, and the rebellion of Henry against Richard instituted the rebellion of Richard's adherents against himself. Thus commenced the civil war of the Roses, which continued during the reigns of Henry IV., V. and VI., Edward IV. and V., and Richard III., and during the contentions the families of the nobility were almost annihilated, making way for the rise to importance of the middle classes of England, to whom the cause of civil and religious liberty has been in the past so greatly indebted. One very notable fact, and which accounted for the ability of this section of the people to take advantage of the opportunities then before them, was this, namely, the existence of the numerous guilds or fraternities of artizans, which had organized in the metropolis in imitation of that most ancient of corporations, the association of Builders and Architects, in which Freemasonry had its origin. The Masons' Lodge was the model for all popular associations, and the position of the society under the patronage of the rulers of the nation, caused it to be looked up to and its example followed. Thus, while opposing branches of the royal family, and the partizan nobility were decimating each other on battle-fields, Freemasonry, in the peaceful arena of trade and commerce, was assisting at the birth of a people, by sowing among them the seeds of brotherly love, relief and truth.—*Mercury*.

[From the New York Saturday Courier.]

LODGES UNDER DISPENSATION.

New York, Nov. 22, 1864.

R. W. Bro. Tisdall:—Please reply to the following query, in the columns of your much read and reliable *Courier*.

Your's Fraternally, H. W. P——n.

Can a Lodge U. D. admit non-affiliated Masons to membership?

Answer. A Lodge U. D. is merely an *inchoate* body, the creature of the Grand Master, and according to the olden custom, and Masonic law, acted as the proxy of the Grand Master, whose constitutional prerogative it was, and is, to make Masons at sight:—that is, out of the regular way.

Therefore, when a number of Master Masons deemed it to be to the best interests of Masonry to form a new Lodge, they having obtained the recommendation of their own, or the nearest Lodge, applied to the Grand Master for his Dispensation to act as an embryo Lodge, when if their prayer was favorably entertained he issued to them, *as his proxy*, the power to make Masons. Should their workings under such Dispensation be subsequently approved by the Grand Lodge, a Warrant was issued; and after their installation, &c., they became a *particular* Lodge, entitled not only to make Masons, but to admit members. Should the Grand Lodge refuse to grant a Warrant, the inchoate body becomes dissolved; the Masons made by it, being considered unaffiiliated Masons at large. It is evident the Grand Master cannot depute to others, greater powers than he, himself, possesses. While he has the constitutional right to make Masons at sight, he has not the power to authorize his proxies or particular Lodges, to admit members, he doing so, would not only be an interference with the prerogatives of *particular* or Warranted Lodges, but a violation of one of the General Regulations approved by the Grand Lodge on St. John the Baptist's Day, Anno 1721, at Stationer's Hall, London, and which Regulations are the common Law of Masonry.

The General Regulation, above alluded to, reads as follows:—

"VI. But no man can be entered a Brother in any *particular* Lodge, or admitted *a member thereof*, without the unanimous consent of all the members of *that* Lodge then present when the candidate is proposed, and their consent is formerly asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity. Nor is this inherent privilege *subject to a Dispensation;* because the members of a particular Lodge are the best judges of it, and if a factious member should be imposed upon them, it might spoil their harmony or hinder their freedom; or even break or disperse the Lodge, which ought to be avoided by all good Brethren."

That great light in Masonry, R. W. Bro. Charles W. Moore, Grand Secretary of Massachusetts, in treating about Lodges U. D., in his invaluable *Pocket Trestle Board*, remarks of Lodges in this chrysalis state:—"They cannot admit members, nor increase the number of the original petitioners for the Dispensation."

We consider this sound law, and so considering, our answer to the query is in the *negative*.

We have been informed that the Dispensations now issued by the Grand Lodge of New York, contain a clause authorizing the admission of members. If so, it is a novelty, and certainly was not heard of in New York, prior to 1849, when owing to the force of circumstances, what was called the Willard Grand Lodge, had to frame a *new* form. This, however, is not the only unfortunate change which has been made, and for the worse. The new Constitutions are a hodge-podge. It always seemed to us, as if their author, in his mind, conceived he had to produce something new and *outre*, and he did it, as the difficulties it has given rise to yearly prove; and made applicable the lines of the poet:—

"——— all your ancient customs,
And long-established usages, I'll change.
Ye shall not eat, nor drink, nor speak, nor move,
Think, look, or walk as you were wont to do.
Even your marriage bed shall know mutation;
The bride shall bear the stock, the groom the wall;
For all old practice will I turn and change,
And call it reformation,—marry will I."

ORGANIZATION
OF THE
M. W. GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE
COMMONWEALTH OF MASSACHUSETTS, FOR 1865.

M. W. William Parkman, of Boston, Grand Master.
R. W. Charles C. Dame, of Newburyport, Deputy Grand Master.
" Wendell T. Davis, of Greenfield, Senior Grand Warden.
" Solon Thornton, of Boston, Junior Grand Warden.
" John McClellan, of Boston, Grand Treasurer.
" Charles W. Moore, of Boston, Recording Grand Secretary.
" Charles L. Woodbury, of Boston, Corresponding Grand Secretary.
W. Rev. William R. Alger, of Boston,
" Rev. William S. Studley, of Boston, } G. Chaplains.
" William D. Stratton, of Boston, Grand Marshal.
" Henry W. Muzzey, of Cambridge, Grand Sword Bearer.
" Samuel P. Oliver, of Boston, Senior Grand Deacon.
" Henry Mulliken, of Brookline, Junior Grand Deacon.
" John A. Goodwin, Lowell,
" H. Tabor, 2d, New Bedford,
" Lovell Bicknell, of East Weymouth,
" F. L. Winship, Brighton, } Grand Stewards.
" F. J. Foss, of Malden,
" Henry L. Dalton, of Boston, } Grand Pursuivants.
" E. D. Bancroft, of Groton Junction,
" L. H. Gamwell, of Pittsfield,
" J. K. Hayward, of Boston, } Grand Lecturers.
" Horace G. Barrows, of Boston, Grand Organist.
" William H. Kent, of Charlestown, Grand Chorister.
" Eben F. Gay, of Boston, Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R. W.	James A. Fox, of Boston,	District No.	1.
"	William Sutton, of Salem,	"	2.
"	W. F. Salmon, of Lowell,	"	3.
"	H. C. Skinner, of Milford,	"	4.
"	J. P. Lovell, of East Weymouth,	"	5.
"	Rev. J. W. Dadmun, of Roxbury,	"	6.
"	L. W. Lovell, of Bridgewater,	"	7.
"	Rev. R S. Pope, of Hyannis,	"	8.
"	Henry Chickering, of Pittsfield,	"	9.
"	David W. Crafts, of Northampton,	"	10.
"	Wm. E Parmenter, of West Cambridge,	"	11.
"	Newell A. Thompson, of Boston,	"	12.
"	George H. Kendall, Deputy, Valparaiso, for Chili, S. America,	"	13.

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ST. BERNARD ENCAMPMENT.

This Encampment held its Annual Communication at Freemasons' Hall, in this city, on the evening of the 2d December last. There was a large attendance of members, together with the M. E. Grand Master and other officers of the Grand Encampment of Massachusetts and R. Island. The following officers were unanimously elected :—

Henry Mulliken, Commander—Henry W. Warren, Gen.—F. Lyman Winship, Capt. Gen.—Charles A. Welch, Prelate—Peter C. Jones, Treasurer—Richard Briggs, Recorder—John Kent S. W.—John W. Candler, J. W.—Wm. J. Underwood, War.—Weare D. Bickford, St. B.—Wm. O. Taylor, Sw. B.—Wm. T. Kennedy, Joel Goldthwait, and Joshua H. Putnam, Guards—James A. Dupee, Librarian—Eben F. Gay, Armorer—Wm. W. Baker, Refectioner.

The Installation services were then performed by the M. E. Grand Master Gardner, in his usual finished and impressive manner; after which Sir Winslow Lewis rose and presented the Encampment with an elegantly bound and rare copy of the Bible, in the following address :—

Eminent Commander—

Among the valuable and cherished objects belonging to the Commandery which were lost in the conflagration of the Winthrop House, was a Book of ancient date and value, being the Geneva Bible, the first edition of which was published in 1560, at that place, and since known as the "*Breeches Bible*," and so called from the almost ludicrous translation of the 3d chapter of Genesis, verse 7th—"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves breeches." This translation was issued during the reign of Elizabeth, and this copy, 1609, 257 years ago, belonged to the late Ithuriel Tower, Esq., a distinguished Bibliophilie of New Haven, at whose sale of his library, I purchased it. It was bound in seven volumes, and each leaf was inserted between two sheets of paper, for the purpose of making annotations. This singular translation was made, as regards the word "breeches," first by Wyckliffe about the year 1364, nearly 500 years ago. Please receive, M. E., this Book as a small memorial of my regards for your Commandery, and for the interest I shall ever feel for its advancement and prosperity. Receive this "Liber Liborum," the best of all Books. The Book of your Templar Altar, the substratum of that solemn degree, founded on the Christian Religion, and the practice of the Christian virtues. May its preceptsbe your guide during the changing scenes of life, and conduct you to life immortal.

The Bible was received in behalf of the Encampment by Sir Chas. A. Welch, in the following appropriate terms :—

I consider it a very fortunate circumstance that the first official duty, which I am called upon to perform, is to thank you, Sir, in behalf of St. Bernard Encampment, for this valuable gift. From you repeated acts of kindness are exceedingly gratifying, as showing the interest which you take in this Encampment as well asin Masonry in general; and I assure you, that while using this Bible, as we constantly must in our ceremonies, we shall be very pleasantly reminded of one, who has been so devoted an adherent of Masonry, and who has so successfully defended the Institution when assailed, by the only argument, which should be used in its defence—an honorable life.

You have alluded to the fact that this is an old and rare edition, and you have mentioned one of its peculiarities, which gives it a name. But without regard to the rareness of the edition and the beautiful and appropriate manner in which you have had it bound, what present could be more acceptable to a Masonic Institution than the Book itself? It is an indispensable part of our Furniture—and if properly and wisely consulted, if read with a temper alike removed from careless indifference and a too superstitious regard for the mere letter of its contents instead of their real spirit, it furnishes the best aid to enable us to perform our duties rightly to each other and to our fellow-men. Masonry in all its branches teaches the great importance of Charity or universal good-will to the whole human family; and where can be found more persuasive exhortations to that highest of all virtues than in this Book? Exhortations some of which are happily familiar to every Mason. And in the New Testament, where Christianity is exhibited in its simplest and most cheerful form, free alike from the pomps and the austerities, with which it has been clothed by some of the Christian sects, we have presented to us an example of love to all mankind—above our imitation indeed, but which we can contemplate with advantage—in that Divine Being, the most solemn scene in whose life of perfect Charity is portrayed so vividly in the ritual of one of our degrees.

I thank you again, Sir, for this sacred Book. And may we all so govern our conduct and thoughts, by the rules laid down in it, that our meetings may not only be happy and mutually profitable here, but the earnest of a future never ending Fraternal intercourse.

At the conclusion of the ceremonies in the Hall, the Sir Knights repaired to the Banquetting Room, and sat down to one of Br. Tarbell's best Collations, served up with his usual good taste and liberality.

We are happy to be able to say that this Encampment, the third in the city, and comparatively young, is among the best in the jurisdiction; and that it appears to be the determination of the members to maintain the body on the high ground it now occupies.

GERMANIA LODGE.

THIS excellent Lodge, composed wholly of German Brethren, had a public installation of its officers at Freemasons' Hall, on the evening of the 17th ult. There was a very full attendance of the members, with their ladies. The ceremonies were performed by the M. W. Grand Master, assisted by a delegation of the Gr. Officers, and were witnessed with apparent interest and satisfaction by those present. At the conclusion of the ceremonies, and after a brief address by the Grand Master, the members of the Lodge with their invited guests repaired to the Menzel House, where an excellent collation had been spread by the worthy host of that establishment, for their refreshment, and where a couple of hours were very agreeably spent in the interchange of sentiments, speeches, &c. The officers for the present year are—

L. Haberstroh, W. M.; Ad. Sternfeld, S. W.; O. Kramer, J. W.; Liebert, Treas.; Blocklinger, Secretary; C. Karcher, S. D.; F. Ehret, J. D; Sanders, S. S; John Kuhn, J. S.; A. B. Fiedler, Chaplain; Kuch, Marshal; L. L. Tarbell, Tyler.

GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this State held its One Hundred and Thirty-First Anniversary at Freemasons' Hall, in this city, on Wednesday, the 14th of December last. The attendance was very large, there being about ninety Lodges represented, and rising three hundred votes were cast in the election of Officers. We are gratified in being able to add, that there was very little opposition to any of the candidates, and that the best of feeling prevailed throughout the session. The result of the election, with a complete list of the Officers composing the organization for the present year, will be found on another page.

The other business before the Grand Lodge was of a local character, and not of a general interest, except the adoption of a very able Report, defining the term "Past Master," and the privileges which such a relation confers under the Constitutions of the Grand Lodge of this State. The result to which the Committee arrive is, of course, for they could arrive at none other, in accordance with the well known law and usage of Masonry, that a Past Master is one who has presided over "*a subordinate Lodge, under the jurisdiction of some Grand Lodge.*" There was no difference of opinion us to the correctness of this decision. The true question before the Grand Lodge was simply one of *expediency.* The practice of the Grand Lodge for the last twenty years has been to recognize the Past Master's degree, so called, given in the Chapters, as a sufficient qualification for election to any office in its own Body, or, in other words, as meeting that requirement of the provision of its Constitutions, which demands that candidates for its principal offices shall be Past Masters. Under this construction of the rule, a wide field was open from which to make its selection of officers, and Brethren of eminent social position and high literary attainments, but whose business pursuits, or other circumstances, had deprived them of the honor of filling the Chair of a subordinate Lodge, were afforded an opportunity of giving to the whole body of the Fraternity the benefit of their talents and acquirements and influence, in another and higher relation. While under the new construction of the rule, the degree as given in the Chapter, is entirely set aside, as a qualification for office in Grand Lodge, and the selection is limited to Brethren who have passed the Chair of a Lodge under the jurisdiction of some Grand Lodge, i. e. to *actual* Past Masters. The question was an important one, and we trust the future working of the rule, under the new interpretation, will be more favorable to the interests of the Grand Lodge, and more satisfactory, than some intelligent Brethren seem to fear. We shall give the Report in a future number of this Magazine.

On the following day (15th) the Grand Lodge was opened at 9 o'clock in the morning, for the exemplification of the Work and Lectures by the Grand Lecturers, Bros. BANCROFT, GAMWELL and HAYWARD. The attendance was we believe larger than ever before on any similar occasion, there being between four and five hundred Brethren present, among whom we were pleased to see a large proportion of the Masters and Wardens of our Lodges, and it was well remarked that a more intelligent, respectable and orderly body of men, it would be difficult to bring together. It was a body of loyal, true and zealous Brethren, who had come up from all parts of the Commonwealth, to receive the instruction which their old and honored Grand Lodge annually provides for them,—to interchange opinions and congratulations,—to strengthen each other's hands, and to warm the heart anew at the fire of fraternal love which is always found burning upon the true Masonic altar. It was a cheering and encouraging sight to look upon, and no true Brother could have entered the Masonic Hall that day without feeling that it "*was good for him to be there.*"

The exemplification of the Work occupied the entire day, and gave the highest satisfaction to all present. The precision and accuracy, the tone and emphasis, with which the Lectures were given, elicited general commendation.

On the evening of the 27th, being the anniversary of St. John the Evangelist, the Grand Lodge was again assembled for the Installation of its Officers, and the hearing of the annual address of the Grand Master. The meeting was well attended, and the ceremonies of Installation passed off in the usual satisfactory manner; after which M. W. Grand Master PARKMAN read his address, which was listened to with interest and received with great satisfaction. It is emphatically a business paper, and the Brethren will be surprised to learn from it the vast amount of labor which their excellent Grand Master and his officers have been called upon the past year to perform, outside of the ordinary daily office business. We give the address entire, premising that at the conclusion of it, the Brethren present repaired to the Banquetting Hall, where the "Grand Feast," as our ancient Brethren used to call it, was celebrated in the usual manner:—

THE ADDRESS:

BRETHREN—With the ceremonies of Installation just completed, the labors of the present year are closed and another page of history is added to the time honored records of the Most Worshipful Grand Lodge of Massachusetts. Through your kind preferences, my Brethren, I have been for the third time called to the highest Masonic honor, and be assured I am deeply impressed with the honor and responsibility, and I most sincerely thank you—before I shall lay before you the account of my stewardship, I ask you, one and all, individually and collectively, to join with me in aspirations of devout gratitude to Almighty God for the unnumbered blessings we have been permitted to enjoy—while war—terrible fratricidal, bloody and wicked, has divided our beloved country and shaken its institutions to their very foundations—while our relations North and South have been broken asunder and almost destroyed—while many portions of our land have been suffering from invasion, we have been permitted by the blessings of God to quietly meet undisturbed either by invasion or the horrors of war. We have been allowed to assemble around our altars and pursue the blessed mission of our Institution secure in social peace and free of harm. We have been blessed with a success hitherto unequalled—and an accession of numbers altogether unparalleled in a new, and more especially in an old established jurisdiction like this of ours.

Our accession of numbers has been from the best portions of the community; and all the old Lodges as well as new, have been doing a large, and as I have reason to believe, a safe business. A spirit of harmony pervades our whole jurisdiction, and more than ordinary courtesy exists among the country Lodges. The year has been full of history to us! Never since the establishment of our Institution in this country has there been such large accessions to our numbers. Men of all ranks, but more especially from the active business walks and the higher social relations are pressing forward and asking to join our standard—while it becomes us to encourage all truly good men, who have a clear, fair, unblemished reputation and character, by giving them a membership, it also becomes the imperative duty of every earnest and true-hearted Brother, to carefully guard the approaches to our sanctuary—admit no man of a bad or even questionable reputation—for such only seek us for selfish ends; and however worthy or otherwise influential, they are simply notorious, and will always be found to deceive the moment they are admitted to our confidence.

It is my earnest exhortation to you, one and all, to use extreme caution in your admissions; do not *for any one in any way* lessen the highest possible standard of moral excellence to be demanded of a candidate before passing our portals.

In this connection let me observe there is existing a misapprehension about rejected candidates—some Brethren think they may have permission from another Lodge. This is not so. No candidate can be proposed to any other Lodge *after rejection*—unless upon the recommendation of the *Master, Wardens and three Brethren* of the Lodge where he was rejected. *This is an imperative law.* Permission cannot be given, it must be a recommendation.

During the year I have been in constant personal intercourse with the officers of most Lodges, and that intercourse has been a source of very great satisfaction; the utmost courtesy and good will—the strongest loyalty to the Most Worshipful Grand Lodge, and the most earnest desire to *pursue the right* has been manifest in every Brother who has sought me for advice; and it has left a deep impression upon my mind as to the sure growth of our principles when the fact appears, that in no single instance during the year, *has an unkind* or un-Masonic word or sentiment been expressed by those who have sought advice from me as Grand Master.

All the Lodges now under Dispensation are in a flourishing condition; and every one will be likely to grow, and in due time will no doubt be honored with Charters. Without invidious distinction, I would observe that upon a visit to Amity Lodge, of Danvers,—since constituted,—made during the summer, I was most agreeably surprised at the absolute perfection with which the ritual was given—and the efficiency of every officer. This Lodge during the year of dispensation initiated no less than forty-three in number.

Oct. 11, I made a visit to Wm. Parkman Lodge, of Winchester,—and though under Dispensation, and only a few months old, the Brethren with a most commendable liberality and perseverence have fitted a beautiful hall and ante-room in the most tasty manner. The work and ritual was beautifully presented, and the accessions brought in are just such ashlars as will tend to beautify our Temple.

A few days since in company with several Grand Officers, we made a visit to Hope Lodge, of Gardner, now under Dispensation; this Lodge's Dispensation is dated Feb. 17, and then had but seven petitioners. Since then they have conferred the degrees upon twenty-three candidates, and are doing well. The work exhibited was absolutely the most perfect I have ever seen; all the officers are excellent workmen and skillful lecturers; and no Brother is permitted to be advanced from one degree to another until he can pass a critical examination in presence of the assembled Lodge; a most excellent provision, which is earnestly commended to all Lodges, both old and new, and which will be found to largely advance the interest of every Lodge in which it may be adopted.

Army Lodges, though doing less the past than former years, are all doing work; and what is doing so far as I can learn, is well performed. These Army Lodges are found to be a source of great Masonic pleasure to those who are permitted to enjoy their Communications.

DEGREES BY DISPENSATION.

The great prosperity of our Institution, and the vast numbers seeking admission thereto, has occasioned a call for Dispensations so great, as to cause very deep solicitude and anxiety in the minds of many, as to granting this means of initiation under any circumstances whatever.

It will be observed that although I have in every single case this past year insisted the name should be presented at the regular Communications, yet the large number of one hundred and fifty-six Dispensations has been granted by your Grand Master alone.

This has occasioned me a good deal of solicitude and earnest thought, for I am fully satisfied that such accessions as come to us by Dispensation, are *far less* valuable than would be the *like number* presented in the ordinary way. Few of them become affiliated and contributing members—while most of them go immediately abroad—and at once assume our extended useful connection with men of every sect, country and language; always obtaining what little of the Ritual they may, from the body initiating them at a cost of an extra meeting, which, with us in Boston, is quite equal to the whole sum of admission. I would respectfully suggest for consideration some such regulation as this:—From and after date no person shall hereafter receive the three degrees of Freemasonry by Dispensation, except upon payment of ten dollars for the three degrees, if at one time; or the sum of four dollars for each degree so received separately—the above named fee in addition to the regular fees for degrees in the Lodge where proposed; and one half of such extra fee to be paid into the hands of the District Deputy for the use of the M. W. Grand Lodge.

DISTRICT DEPUTIES.

To the District Deputies are due my most sincere thanks for their fidelity, zeal and untiring watchfulness of the important trusts committed to their hands. The duties in every District have been much larger than in any former year; but they have been performed in every case in the most satisfactory manner. Many of the Districts have become by recent additions considerably enlarged, but such is the prompt and efficient action of my excellent co-workers, that with two single exceptions, every Lodge has had the pleasure and honor of an official visit once, and many have twice, and some more often. Among the country Lodges a custom is obtaining of inviting upon visitations, delegations of the Brethren from neighboring Lodges to be present; it is an excellent custom, and productive of great good; and while it always promotes social feelings—the fact that upon these occasions many assemble around the social board and break bread together, warms and stimulates all to higher and more earnest action.

The Report of the Deputies are all full, explicit and complete; and, where all are so excellent, special mention may be deemed invidious. I have, therefore, submitted them all for your examination, and they will be printed at length in our Annual Proceedings. I trust, my Brethren, you will one and all, feel equally grateful with me to the Deputies when you shall carefully examine those excellent reports, which will inform you how every Lodge in our jurisdiction is working. I herewith submit for your inspection a detailed report of the work of the year.

OUR FOREIGN CORRESPONDENCE.

In this department our correspondence is very limited. Our relations with all the Grand Lodges are pleasant, and we are in receipt of the Annual Proceedings of every Grand Lodge in the United States. They are placed upon the shelves of our Library, subject to the perusal of any Brother who may desire to inspect them. They are full of information, but mostly of a local character, and I have deemed it wiser to so refer the Brethren than to present extracts therefrom. To our sister Grand Lodge of Maine, we have respectfully referred in another connexion.

A SYNOPSIS OF WORK.

We have now under our jurisdiction,

Chartered Lodges,	130
Lodges under Dispensation,	16
Army Lodges,	11
Total,	157

I have granted Dispensations for those who have been proposed at Regular Communications; in all cases of the Lodges, one hundred and forty-six.

Dispensations to residents now out of the State, to receive the degrees in other jurisdictions, four.

Initiations in Districts one to twelve,

1—252. 2—211. 3—217. 4—116. 5—156. 6—146. 7—185. 8—97. 9—179. 10—150. 11—223. 12—405.

Under jurisdiction, 134—making a total of 2,473—and Army returns, not yet in, probably 75; making in round numbers above twenty-five hundred.

Our whole number affiliated in Massachusetts, twelve thousand and upwards. For detailed condition of Lodges see District Deputies Reports.

OFFICIAL VISITS.

Jan. 4. Public Installation of the Officers of Liberty Lodge, Beverly.

Jan. 16. Visited Pequossette Lodge, Watertown.

Jan. 20. Visited Wyoming Lodge.

Jan. 26. Public Installation of the Officers of Ashler Lodge, Rockport.

March. Visited Warren Lodge, Amesbury.

August. Visited Starr King Lodge, Salem, under Dispensation.

Aug. 9. Visited Amity Lodge, Danvers, under Dispensation.

Aug. 31. Visited Merrimac Lodge, Haverhill.

Sept. Visited Old Colony Lodge.

Oct. 10. In company with Bro. Moore, by invitation of the District Deputy, we visited St. Paul's Lodge at Groton. It was the occasion of the Annual visit of the District Deputy, which, agreeably to the custom with this Lodge, takes place in the day-time—the Lodge being assembled at high-twelve at the Old Tavern at Groton—always partake of an annual old fashioned substantial dinner.

Upon this occasion the ceremonies were of a peculiar and interesting character; many old Masonic Brothers were present, and after partaking of the substantial food a very delightful hour was passed in listening to the reminiscences of olden times. The Lodge was then formed and proceeded in a body to Masonic Hall near by, where we witnessed an exhibition of the Master's degree, which was conferred in a style of peculiar excellence—reflecting great credit upon the present officers, for the fidelity with which the ritual and ceremonial was given. Though dating as far back as 1797, none of the ancient fire is lost. The old members were literally there, and the good old custom is still retained for the Senior Deacon or some officer to take the new initiate and personally introduce him to every Brother present.

Upon the evening of the same day, we visited Caleb Butler Lodge, at Groton Junction—this is an offspring from St. Paul's, and is a worthy daughter of a most excellent parental example.

Both of these Lodges are largely indebted to Bro. Bancroft for their proficiency—and he is rewarded for his faithful labors by the fact that the two Lodges in his native town are a model for the most exact imitation.

Oct. 11. Visited Wm. Parkman Lodge, Winchester.

Nov. 1. Visited Tyrian Lodge, Gloucester.

Nov. 9. Public Installation of Officers of Meridian Lodge, Natick.

Nov. 11. Visited Winslow Lewis Lodge, Boston, with District Deputy.

Nov. 15. Visited Belmont Lodge, Belmont, under Dispensation.

Nov. 17. Public Installation of Officers of Rural Lodge, Quincy.

Nov. 20. Visited Mount Vernon Lodge, and installed the Officers.

Dec. 1. Visited Mount Vernon Lodge, of Malden. A public presentation of a beautiful Banner, by the ladies of Malden.

Dec. 6. Visited Hope Lodge, of Gardner, under Dispensation.

Dec. 8. Public Installation of the Officers of Blue Hill Lodge, South Canton.

Dec. 17. Public Installation of the Officers of Germania Lodge, Boston, now nine years old, and in excellent condition. The Lodge is working in the German language.

In addition to the foregoing named visits, I have, as far as my time would permit, visited the Lodges in and about Boston, making about forty visits additional during the past year.

THE GRAND LODGE HAVE BEEN PRESENT AT FUNERALS,

June 9. R. W. J. B. Hammatt, P. G. Warden.

July 19. R. W. P. Stearn Davis, Past Master of Putnam Lodge, East Cambridge.

Aug. 4. R. W. Past Grand Master E. A. Raymond.

At the Quarterly Session in September last, appropriate action was taken on the above.

There have been granted the following

DISPENSATIONS FOR NEW LODGES.

Dec. 28, 1863. Doric Lodge, Feltonville. Philip E. Mallay, W. M.—W. C. Hardom, S. W.—A. R. Graves, J. W., and 12 others.

Jan. 18, 1864. Parkman Lodge of Instruction, at Newburyport, made up from members of St. Mark and St. John's Lodges.

Feb. 17. Hope Lodge, at Gardner. Charles Haywood, W. M.—H. C. Hill, S. W.—Edward L. Sawyer, J. W., and 4 others.

March 4. May Flower Lodge, Middleboro'. J. Shaw, W. M.—C. H. Carpenter, S. W.—R. B. Barnes, J. W., and 5 others.

March 8. Belmont Lodge. Wm. B. Bothomly, W. M.—Wm. W. Mead, S. W.—O. M. Homer, J. W., and 8 others.

March 11. Roswell Lee Lodge, Springfield. E. W. Clarke, W. M.—Isaac D. Gibbens, S. W.—W. T. Ingraham, J. W., and 9 others.

April 13. Starr King Lodge, Salem. Geo. H. Pierson, W. M.—Dana Z. Smith, S. W.—Joel F. Brown, J. W., and 19 others.

May 9. Wm. Parkman Lodge, Winchester. Albion R. P. Joy, W. M.—James F. Stone, S. W.—Abijah Thompson, 3d, J. W., and 17 others.

May 24. St. James Lodge, Mansfield. W. G. Allen, W. M.—W. B. Bates, S. W.—Wm. Graves, J. W., and 20 others.

July 4. Star Lodge, Athol. A. Atwood, W. M.—D. W. Houghton, S. W. O. C. Knox, J. W., and 23 others.

July 14. United Lodge, Huntington. Joseph Hutchinson, W. M.—B. F. Field, S. W.—E. H. Lathrop, J. W., and 15 others.

July 15. North Star, Ashland. E. Holbrook, W. M.—J. E. King, S. W. J H. Balcom, J. W., and 13 others.

Aug. 12. John T. Heard Lodge, Ipswich. John R. Baker, W. M.—Jas. H. Lakeman, S. W.—John S. Glover, J. W., and 10 others.

Sept. 30. Fraternal Army Lodge—Dispensation renewed for one year.

Dec. 16. Saggahaw Lodge, Haverhill. James E. Gale, W. M.—Daniel Fitts, S. W.—Charles W. Chase, J. W., and 24 others.

The following are the

CHARTERS GRANTED BY GRAND LODGE.

Jan. 5, 1864. Tuscan Lodge, Lawrence. Constituted and Installed the Officers.

March 15. Blue Hill Lodge, South Canton. Constituted and Installed the Officers.

March 18. Mount Olivet Lodge, Cambridge. Constituted and Installed the Officers.

March 21. Pioneer Lodge, Somerset. Constituted and Installed the Officers.

June 20. Eden Lodge, Ware. Constituted and Installed the Officers.

Sept. 14. Amity Lodge, Danvers. Constituted and Installed the Officers.

PUBLIC DEDICATIONS OF NEW HALLS.

Jan. 5, 1864. Dedicated a new Hall at Lawrence, to be occupied by Tuscan Lodge and other Masonic Bodies. A very beautiful room, tastefully decorated and furnished with a beautiful organ.

March 15. Dedicated a new Hall at South Canton, to be occupied by Blue Hill Lodge. Very small but very neat and appropriate.

March 18. Dedicated a new Hall at Cambridge, to be occupied by Mount Olivet Lodge. Fitted up expressly for them and very commodious.

March 21. Dedicated a new Hall at Somerset. A small room, very neatly and appropriately fitted up—reflects great credit upon this new Lodge just established, who have erected it at their own cost.

June 15. Dedicated a new Hall, with commodious ante-rooms, for Hiram Lodge, at West Cambridge.

Nov. 3. Dedicated a new Hall, and very commodious suits of apartments, for Union Lodge, of Dorchester. The occasion was one of great interest as several very old Masons were present; some of whom have been members of that Lodge more than fifty years.

LOSS OF FREEMASONS' HALL BY FIRE.

Upon the night of April fifth, last past, a destructive fire broke out in the Winthrop House, immediately under the stairway leading to the Masonic Apartments. The fire was discovered about 11 o'clock, by Bro. George Pike, deputy Superintendent. He, with two other Brethren, were just leaving the building for the night; an alarm was immediately given to the people in the Winthrop House; but the flames spread with such rapidity, that not a single person passed over the stairway into the Masonic Apartments, after the alarm. In about three hours the whole building was consumed, and in place of our beautiful Halls and convenient fixtures, which were left over night, the morning found us with only a heap of smouldering and blackened ruins.

With the exception of the contents of the Grand Lodge safe, everything was either burned, lost or destroyed.

All our splendid Regalias, Pictures, Library, Memorials, and our Organs, one of which cost alone $1800; *all, all*, in one common ruin, and with a loss to the fraternity of uninsured property not less than $75,000. This was a heavy blow, not only upon the Grand Lodge, but upon the Masonic bodies of Boston.

But our ardor was not dampened nor our hope for a moment darkened; by eight o'clock the next morning, through the kindness of our Bro. Odd Fellows, who kindly placed their apartments at our disposal, we were enabled to hold our meetings without interruption.

On the eighth of April we leased our present apartments, and in the short space of fourteen days they were fitted and ready for occupancy; and from the twenty-fourth of April, all Masonic Communications have been held in these very commodious apartments.

In this connexion I would acknowledge the receipt of a letter of sympathy from our Worshipful Bro. W. P. Preble, Grand Master of Maine, and with it a valuable bundle of pamphlets, to which I returned a suitable reply. Also a letter from Holland Lodge, of New York city; a very kind offer from Bro. S. C. Lawrence, in behalf of Trustees of Nassau Hall, and also an Official Communication from the Trustees of Old Fulton Hall, offering in the most generous manner their respective Halls, and accommodations; to all of which suitable replies were returned. To our sister Institution of Odd Fellows we are largely indebted, for they not only offered in the most unqualified manner their very commodious Halls, when unoccupied by themselves, but tendered us the use of their smaller apartments *at any and all times;* offering to arrange their own meetings at such times as should most convenience the Masonic Institution; and for which they merit, and have, in the most public manner, my unqualified and sincere thanks, as I know they will have the thanks of our Fraternity.

OUR NEW HALL.

Your Board of Directors have selected a plan for the outside of the new Masonic Hall, designed by Mr. Wheelock, an Architect of Boston; it is at once unique, chaste and beautiful; and upon our very excellent site will form an ornament which will be not only a beauty to the eye of all the community but a matter of just pride to members of our beloved Institution. The foundations have been securely laid and finished; and upon the fourteenth of October last, the corner-stone was laid with imposing ceremonies, calling out one of the largest and most elegant Masonic displays ever witnessed on this continent.

Your Directors propose to proceed with the erection as soon as the unsettled state of the prices of building material will permit us to make contracts with safety. A complete description of the laying of this corner-stone will appear in the Annual Proceedings of this Most Worshipful Grand Lodge, and to that I refer for the details.

OUR CHARITIES.

This all important branch of Masonic duty has the past year received your continued and earnest attention.

At every Quarterly Communication of this Most Worshipful Grand Lodge you have placed to the credit of your Charity Committees liberal supplies of money, which has been carefully, and, as I believe, in all cases, judiciously dispensed. Many new cases have been brought to the notice of your Committees, and, whenever the case of a proper applicant has been presented in writing, vouched for by the Master and Wardens of the nearest Lodge to the place of residence of the applicant, or if so vouched by some known Brother, it has been promptly laid before the Committee, and has received substantial aid and assistance. Many a weary old Brother has found this Masonic field in which he labored in his early life, in his age and time of need, yielded him a rich harvest; many a needy traveller, sick and among strangers, have found a friendly hand to help, and often furnish the means to send him to his destination.

The widow and orphan have not been forgotten. They have been blessed with our help, and kind sympathy. And in these Charities there is a double blessing to them whom kind Providence has permitted to be stewards of his bounty.

It is a fair tradition, one of old,
That, at the Gate of Heaven called Beautiful,
The souls of those to whom we ministered
On earth shall greet us as we enter in
With grateful records of those lowly deeds
Of Christian Charity wherewith frail man
Proffers his humble loan unto the Lord.

May we not so believe, since He hath said
That, inasmuch as it was done to one
Of those His little ones, 't was done to Him?

Oh, think, if this be true, how many eyes
Whose weeping thou hast stilled shall glisten there;
How many hearts whose burden thou hast shared,
And heavy feet whose steps were turned by thee
Back to their homes, elastic through the joy
Of new found hope, and sympathy and love,—
Shall welcome thee within the Gates of Bliss,
The Golden City of Jerusalem.

OUR PROSPECTS,

Are cheering. We hope, nay, we know, we shall go forward with confidence and joy—we are a unit; and while we have undertaken this great work, let us all remember that with one purpose, with one mind, one wish, the desire and will to help each other, our work shall go bravely on.

While we work let us all remember to be thankful to our Heavenly Father for all our blessings, and that in good time, with patience and perseverance, all our hopes shall be fully accomplished. That this may be, let us all earnestly pray. So mote it be.

NEW CHRISTMAS SONG.

The following stanza, written by Br. Dr. E. R. HUMPHREYS, were designed for publication in our last number, but did not reach us in time. They have now been published with Music, by Messrs. G. D. RASSELL & Co, on Tremont street, and Dedicated to the Grand Lodge of Massachusetts:—

"DEAR CHRISTMAS DAYS."

O! who can choose but love the bells
With their harmonious din;
Those joyous bells, whose falls and swells
Ring "merrie Christmas" in?
They sound like Angel-voices sent
From some serener sphere,
Singing from forth the firmament
"The Prince of Peace is here!"

"Good will fulfill, good will, good will!"
Their glad lips seem to say,
"The best ye can for Brother man"
Flows on the cheerful lay.
And shall we scorn the Fancy songs,
If fancy songs they be,
Which raise us up from woes and wrongs
And set our soul's joy free?

No! rouse to life the laughing blaze!
Draw round it every one!
Away! sad thoughts of darksome days!
Care's cankering-gloom, be gone!
Now, now ye wear a Christmas look,
A blithe and bonnie grace,
The old house-clock in yonder nook
Turns up its burnished face!

Dear Christmas-Days! how blithe ye seem,
Glad, holy, bright, sublime!
Like prints of Angel feet ye gleam
Along the track of Time!
Foot-prints whereon sweet heart-flowers blow,
By worldly storms unriven,
That we may mark them as we go
And wend our way to Heaven!

BETHANY ENCAMPMENT.

THIS new Encampment of Knights Templars was duly constituted and organized at Lawrence, on the 30th ult., in the presence of a large assemblage of Brethren and ladies. The ceremonies were performed by the M. E. Grand Master and other Officers of the Grand Encampment of the State. The Hall and its approaches were tastefully dressed with flags and evergreens, and a profusion of bouquets of flowers appropriately dispersed around the triangle. The whole presented a beautiful appearance.

We have no space for a full description of the ceremonies, which, in many respects, were new to us, and solemn and imposing. The music, in richness and variety, surpassed everything of the kind we have ever witnessed on any similar occasion. The singing was performed by a choir of boys, with their teachers, from the Church of the Advent, of this city, and was of a high order of excellence.

At the conclusion of the ceremonies the M. E. Grand Master, W. S. GARDNER, delivered a very excellent and interesting address, principally on the life and character of St. John the Almoner, to whom Encampments are usually dedicated, as their patron Saint.

A procession was then formed and the audience repaired to the banqueting Hall, where the tables were spread with all the luxuries that a reasonable taste could require, and in a style of elegance that elicited general commendation. This Hall was also beautifully dressed with evergreens. In fine, the occasion and all its incidents, was one of surpassing interest and excellence, and will long be borne in pleasant remembrance by all who had the good fortune to enjoy it.

The following are the Officers of the new Encampment for the present year: Pardon Armington, G. Com.; Thomas Wright, Gen.; Joseph Warren Smith, Capt. Gen.; Lemuel A. Bishop, Prelate; Wm. Henry Jaquith, S. W.; John Francis Cogswell, J. W.; Rufus Reed, Treas.; Daniel P. Crocker, Rec ; P. Blood, Sword Bearer; Willard B. Hayden, St. Bearer; D. F. Robinson, Warder; Alexander R. Rowe, John B. Atkinson, Samuel Sawyer, Guards; George W. Waterhouse, Sent.

PRACTICAL MASONRY.

THE narrative of Bro. Cammack, Treasurer of the Grand Lodge of the District of Columbia, is so interestting that we give it entire to our readers:

I mentioned to you the incidents of the death of a Brother Mason, and the action taken by St. John's Lodge, No. XI., thereon.

The Brother was, by the kindness of Bro. B. B. French, admitted to the citizens' ward in Douglas Hospital. He was a person of retiring and modest habits; would rather suffer than be a burden to any. His name was J. R. Dowling, a native of Florida. Was a member of the Baptist Church, and was esteemed by members of the 13th Street Church of this city, who knew him, and so far as their humble means allowed contributed to his relief, not knowing that he was a Mason. Incidentally hearing of his illness, and not being apprised of his real situation, on calling at the Douglas Hospital, I was informed of his death and burial; and, on subsequent inquiry, found him to be a Bro. Mason, whom I had met with in a M. M. Lodge. On ascertaining the fact, it was brought to the notice of St. John's Lodge, who passed resolutions empowering me to have the body of the deceased Brother exhumed from a pauper's grave in the Potter's field, and have it interred in one of the sites belonging to St. John's Lodge, in the Congressional Cemetry. It was with some difficulty the remains were found. No less than four graves were opened before the right one was found and identified. It was put into a decent case, and removed to the Congressional burying ground, and with a few devoted members of the 13th Street Baptist Church, and Masons, consigned to its last resting place. The funeral ceremony of our Order read, and some remarks made over his remains, and the ever green deposited on his coffin, and a prayer by a Deacon of the 13th Street Church, closed the ceremonies. Thus the last sad rites to the remains were paid, and it is a pleasing reflection, that though humble and unknown, the Order of which he was a member, rescued his memory from oblivion, and he now lies on a level with his Brethren.—*National Freemason.*

ELECTION TIME.—A WORD TO THE CRAFT.

THE principles of Freemasonry comprehend the entire code of the moral law. To be a Mason is to be a good man. A good man will be an observer of law. The principles of Freemasonry, the ancient landmarks, the Constitutions and General Regulations of Grand Lodges, and the By-laws of Subordinate Lodges, all aught to blend harmoniously together, and in no part contradict each other or come into conflict. The By-laws ought to be made as simple as possible, and only contain such provisions as are necessary to systematize the working of the Lodge. Every By-law should be faithfully lived up to. The time of meeting specified is as necessary to be observed as the particular stated night. The officers especially, as well as the members of the Lodge, ought to be at the Lodge room, so as to open the Lodge precisely at the time stated in the By-laws. Indifferences to a particular observance of any law ought not to exist in any of the officers or the membership. The Master is bound not only to observe the laws of his Lodge himself, but strictly to conform to them also; and the more rigid the letter of the law is adhered to, the better will be the spirit of Masonry among its membership.

The Master of a Lodge ought to be well acquainted with the laws, usages and customs of the Society. He ought to be a man of good judgment, discretion, and particularly ought to have his passions under control. He ought to be an example of punctuality, faithfulness, zeal, devotion and uprightness.

If the Master is punctual in his attendance at the Lodge, the members will be punctual also. If the Master has the intelligence and capacity to instruct properly the members, they will also be intelligent Masons. Whatever his social disposition may be out of the Lodge among his Brethren and friends, in the Lodge he must maintain a dignity of character suited to the station which he occupies.

Freemasonry is a system of order and regularity; the work of the Lodge ought therefore to be conducted free from confusion. The Lodge being under the charge of the Master, and as he holds the gavel, he holds in his hand the authoritative emblem which can command order and regularity. The gavel, however, should be used with the utmost caution; its monitions should never be disregarded. As the Master is supreme in his Lodge, so is his word law. From his decision there is no appeal; at least upon questions of Masonic usage, as he is according to the general verdict of Masonic jurists, above all law during his term of office, so far as regards the membership of his Lodge, and is only amenable to the Grand Lodge for any misconduct, or violation of the laws of the Society.

At this season of the year, when the membership of Lodges are called upon to select their officers, the above remarks should be taken into consideration. Seekers for office ought to be avoided. The office should seek the man, and not the man the station. From this failing, we regret to say that Masons are not *free*; and hence too often the aspiration for office—to be elected Master or Warden; and hence the reason also why the membership give their suffrages, not to merit, not to the most deserving, but to those who can best urge their pretensions. There are many exceptions where a different rule prevails; but in large cities like New York, rotation in office is the general practice, and wherever such is the usage, ambition is excited, and schemes planned by aspiring members in order to secure an election. We need not say that such practices to gain office are unquestionably un-Masonic.

The Freemason must, indeed, be very ignorant of the principles of our Fraternity who does not know that only those who excel in Masonry ought to be advanced, are alone entitled to its honors; and such never seek office, never seek distinction.—*N. Y. Courier.*

THE A. AND A. RITE IN MICHIGAN.

The Sublime Bodies of the Order of Free and Accepted Masons, working according to the Ritual of the Ancient and Accepted Rite, in the city of Detroit, comprising—Carson Grand Lodge of Perfection; Carson Council of Princes of Jerusalem; Mount Olivet Chapter of Rose Croix, and Mich. Sov. Grand Consistory of S. P. R. S. 32°, will hold their Fifth Annual Grand Re-Union in Masonic Temple, commencing on Monday, Jan. 23, 1865, at 9 A. M., according to the annexed Programme:

Monday, Jan. 23, at 9 A. M., Carson Grand Lodge of Perfection, Brother E. I. Garfield, 32d T. P., Investiture of Candidates—Secret Master to Elect of 9.

Monday, 2 o'clock, P. M., Investiture of Candidates, Master Elect of 15 to Kt. of the 9th Arch.

Monday Evening, at 7 o'clock, Investiture of Candidates C. G. P. S. M. 14th Grade, and Annual Election and Installation of Officers.

Tuesday Afternoon, Jan. 24, at 2 o'clock, Carson Council Princes of Jerusalem. Bro. B. F. Rose, 32d, M. Eq. Sov. P. G. M., Investiture of Candidates, Kts. of the East and P. of J. 15th and 16th Grades.

Tuesday Evening, at 7 o'clock, Election and Installation of Officers.

Wednesday, Jan. 25, 9 o'clock, A. M., Mount Olivet Chapter of Rose Croix, Bro. Frank Darrow, 33d, M. W. and P. M., Investiture of Candidates. Kts. of the East and West and Kts. of the E. and P., under the title of Rose Croix, 18th Grade.

Wednesday, 2 o'clock, P. M., Annual Election of Officers.

Wednesday Jan. 25, 7 o'clock, P. M, Grand Chapter of K—H, 30th Grade. Bro. D. B. Tracy, 33d, Sov. Gr. Com. Investiture of Candidates. 1st. Conferring of Grades from the 19th to 29th, inclusive, by Communication. 2d. Conferring of 30th Grade on a number of Candidates, with the usual full and imposing Ceremonies.

Thursday Morning, Jan. 26, at 9 o'clock, Grand Consistory of Sublime Princes of the Royal Secret. 1st. Investiture of Candidates with 31st Grade. 2d. Conferring of 32d Grade, with all the usual interesting Ceremonies.

Thursday Afternoon, Triennial Election and Installation of Officers.

Thursday Evening, at 8 o'clock, Grand Re-Union Banquet at the Russell House.

Maj. K. H. Van Renssaeller, 33d, M. P. Sov. Gr. Com. of Supreme Council, and other distinguished Brothers from abroad, will be present to assist in the work of the Grades.

By Order Sov. Gr. Com.,
JAMES FENTON, *Grand Secretary.*

THE SYMBOLIC MEANING OF COLORS.

White was the emblem of light, religious purity, innocence, faith, joy and life. In the judge, it indicates integrity; in the sick man, humility; in the woman, chastity.

Red, the ruby, signified fire, divine love, the Holy Spirit, heat of the Creative power, and royalty. White and red roses express love and innocence, or love and wisdom, as in the garland with which the ancients crowned St. Cecilia. In another sense, red signified blood, war, hatred and punishment. Red and black combined were the colors of purgatory.

Blue, or the sapphire, expressed Heaven, the firmament, truth, constancy, fidelity.

Yellow, or gold, was the symbol of the sun, of the goodness of God, of initiation or marriage, faith or faithfulness. In the picture of the Apostles, St. Peter wears a yellow mantle over a blue tunic. Yellow also signifies inconstancy, jealousy, deceit; in this sense it is given to the traitor Judas, who is generally habited in dirty yellow.

Green, the emerald, is the color of the spring, of hope, particularly hope of immortality and victory, as the color of the palm and laurel.

Violet, the amethyst, signified love and truth, or passion and suffering. Hence it is the color often worn by the martyrs.

Black, expressed the earth, darkness, mourning, wickedness, negation, death, and was appropriate to the Prince of Darkness. In some old illustrated manuscripts, Jesus, in the temptation, wore a black robe. White and black together, signify purity of life, and mourning or humiliation.

MASONIC CHIT CHAT.

Apollo Commandery, No. 1, Chicago, Ill. We have received a very polite and pressing invitation to attend the Second Annual Festival of this excellent Body of Knights Templars, at Chicago, on the 10th instant, which invitation it would afford us the highest pleasure to accept, if to do so were consistent with our many duties and engagements. We most sincerely wish our Companions a pleasant and joyous occasion. The Card of Invitation is one of the most beautiful specimens of lythographic printing in colors we have ever met with, and is equally creditable to the good taste of the designer and the skill of the artist who executed it.

Since writing the above we have received a similar invitation, on an equally beautiful Card, to attend the "Installation Ball and Banquet of St. Louis Commandery, No. 1," which was held on the 29th Dec. We should be most happy to meet our St. Louis Brethren on some Masonic occasion, for we have many old and dear friends among them, and may do so at some future time.

☞The Brethren of Montazuma Lodge, at Santa Fee, New Mexico, having fitted up a new Masonic Hall, Dedicated the same in ancient form on the 27th Dec. last.

Death of a Soldier Brother. The Newbern, N. C. Times of the 24th Dec. contains the action of Fraternal Army Lodge, No. 4, holding under the jurisdiction of the Grand Lodge of Massachusetts, in relation to the death of Brother Wallace L. Crowell, late acting S. Warden of that Lodge. Brother Crowell was formerly a resident of Jersey City, N. J., but we believe was a native of this State. He was an active intelligent Brother, and his loss will be severely felt by his relatives and friends.

Officers of Merrimac Lodge, Haverhill.—F. J. Stevens, W. M.—J. M. Poor, S. W.—L. C. Wadleigh, J. W.—E. Kimball, Tr.—W. B. Eaton, Sec.—J. M. Stover, S. D.—B. F. Darling, J. D.—G. B. George, Marshal—C. Blanchard, S. S.—John A. Tuck, J. S.—Rev. C. H. Seymour, Chaplain—E. M. Hines, Chor.—A. G. Bradley, Tyler.

At a Masonic meeting in Savannah, since it has been occupied by Gen. Sherman, there were present representatives of Massachusetts, South Carolina, Georgia, Alabama, Mississippi, Tennessee, Kentucky, Virginia, Illinois, Indiana, Colorado, Michigan, Iowa, Wisconsin, New York and Ohio.

Duke of Wellington, was made a Mason in the Castle of Dangan, his birth place, in Lodge 494. He was then Colonel of the 33d regiment of foot. The Duke's own father was at that time Master of the Lodge. The record is, that "he was duly passed after the usual examination, and entered at the Southern gate, and afterwards raised. Somerville, North, Marquis Wellesly, Percival, Waller, Leslie, and Arthur Wellesley were present." Sir Robert Peel was a Mason.

Officers of Winslow Lewis Lodge, Boston. A. G. Smith, W. M.—T. Sprague, S. W.—R. A. Newell, J. W.—J. F. Mills, Tr.—H. W. Swett, Sec.—D. Pulsifer, Chap.—T. H. Dugan, Marshal—Wm. H. Chessman, S. D.—S. S. Winchester, J. D.—P. L. Everett, S. S.—W. J. Parks, J. S.—Benj. F. Brown, Sent.—E. F. Gay, Tyler—C. Robbins, S. S. Winchester, Com. of Charity—C. A. Walker, B. Dean, T. H. Dugan, Members' Com.

Officers of Star of Bethlehem Lodge, Chelsea. Chas. F. Haynes, W. M—Chas. T. Gay, S. W.—George W. Vose, J. W.—John R Dufur, Treasurer—George W. Norris, Sec.

Officers of Montacute Lodge, Worcester. W. S. Goodwin, W. M.—A. Walbridge, S. W.—E. Wilson, J. W.—T. W. Wellington, Treas.—G. Phelps, Sec.—J. W. Jordan, S. D—J. Dean, J. D.—H. C. Wilson, S. S.—C. T. Mirick, J. S.—J. Pickett, M—Rev. J. H. Willis, Chap.—C. W. Wentworth, I. S—D. Seagrave, Tyler.

Officers of Amicable Lodge, Cambridge.—H. Endicott, W. M.—E. Denton S. W.—F. W. Gregory, J. W.—N. Fiske, Treas.—C. Tufts, Sec—J. Millegan, S. D.—S P. Adams, J D.—D. M. Hazen, S. S.—H. N. Cotton, J. S.—Lucius R Paige, D. W. Chamberlin, Trustees of the Charity Fund.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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"ORIGIN AND EARLY HISTORY OF MASONRY."*

We have perused the work from which we have taken our heading, with very considerable interest, as proceeding from the pen of a very worthy Brother, who is held in high estimation by all who know him. We do not indeed, as will shortly appear, endorse many of his views, but, notwithstanding this, we regard his book as well worthy of the careful perusal of all Masons. The style and general purport of the work may be judged of from the headings of the chapters, which are as follows:—1. What is Masonry. 2. The Historical Literature of Masonry. 3. The Legend of the Guilds. 4. The Steinmetzen of Germany. 5. The Freemasons of England. 6. The Grand Lodge of England. 7. Masonic Degrees—the Ritual. Each of these subjects is treated in a manner which shows that the author has devoted no small pains and research to elucidate them in as full and clear a manner as was in his power. We have already cited, in a former number, a striking passage from the opening chapter, in which he subsequently sums up and adopts the views of Lessing, as enunciated in his able work, "*Ernst and Falk.*" Those views are on the whole so sound and so well stated that we do not hesitate to cite the passage:—

"If we take a general survey of mankind, we find men uniting together, and forming separate states, nations and communities, hoping thereby to ameliorate their natural condition, and to ensure their earthly welfare and happiness. These separate and distinct states must necessarily have different climates, and their inhabitants consequently different needs and requirements, different manners and customs, different ideas and doctrines of morality, and, finally, different religions. Each individual member or citizen of these separate and distinct states will naturally have at heart the immediate interest of his own particular state or nation, with which his own personal interest is connected, and hence arises that political *egotism*, giving birth to national prejudices and jealousies, to unjust views and opinions regarding other states and nations, to partisan's conceptions of the world's history—leading to the love of war, the ambition and coveotusness of the conqueror—estranging and separating nation from nation, state from state, *man* from *man*. This is one of the evils, the inevitable evils, of all civil communities, but without which no civil community can exist. If we look still deeper, we perceive that, even within each separate state or community, this dividing, separating power is continued almost to infinity, erecting barriers between the different classes of society, the high and the low, the rich and the poor—classes which exist, and must necessarily exist in all communities. Thus, then, we are forced to acknowledge, that the blessings and advantages of civil union cannot be acquired, without the accompanying train of disadvantages, to which we have alluded, and that no form of society or civil government can be exempt from these necessary evils. But if these divisions, these necessary evils, do thus exist, is that a reason why they should be deemed good and desirable? And would not *any means*, which might tend to render these evils as harmless in their effects as possible, without diminishing the advantages to be derived from the union of men in states and communities,—would not such means be consequently good and desirable? If then we can imagine a society composed of men of every country, state and nation, of every rank and condition in life,—men who are *above* their national prejudices—who know precisely where and when patriotism and national pride cease to be virtues—men who yield not to the prejudices of their ancestral religion—who are not blinded by civil rank or station, nor humbled and disgusted by civil insignificance—who, bound together by indissoluble ties, and strengthened by the powers of their union, can make it a part of their vocation, to reunite again as closely as possible those separations, those divisions which have made men so cold, so strange, so distrustful of each other—would not such a society be indeed a noble, a beneficial, a god-like one? Such a society, however, does exist, and such is the true aim, the object, the mission, of *Freemasonry*. Masonry is but another name for that pure spirit of Brotherly love, which should unite all men under God's Heaven—*all* men, children of the same Almighty Parent, wherever dispersed; and this love will teach men, *first of all*, to desire the welfare and happiness of mankind—of *all* mankind, and labor to promote that welfare by thought, word, and deed, ever remembering that

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* The Origin and Early History of Masonry, by G. W. Steinbrenner, Past Master, New York.

"God hath made mankind one vast Brotherhood,
Himself the Master, and the World his Lodge."

Brotherly Love is the essence of every scheme of religion and every system of morality: it is the Αγαπη of the Greek—the *Charity* of the Christian—and the distinguishing and pre-eminent quality of the Great Architect of the Universe—the test and proof of our nearness to HIM. It is to think no guile, to speak no evil, to do no wrong to any one in the world—to enwrap our Brother in our sympathies as in a thick cloud, to shelter him from the blight of calumny, to ward off the attacks of the open enemy and the insidious foe; it is the great corrective of all that is base, mean, and selfish. By and through this love alone can the citizen acquire true patriotism; the pious man true religion. *Masonry* can and will educate her children to that *higher* morality of citizens of the world, which indeed includes within itself the *lower* morality of citizens of States, but, in its perfected and ennobled form, purified from all the prejudices and disadvantages to which we have referred. She *can* and *will* educate the pious man to that *higher* religion—"that religion in which all men can agree"—which indeed embraces the *lower* religion of creeds and sects; but divested of all intolerant, uncharitable views and prejudices; and this is one of the most beautiful and valuable views of Masonry, contemplating, as it does, a universal Brotherhood, meeting and uniting on a plane of action far above the petty and changing creeds, which enter into the religious and political opinions of the world. Such is the mission of Masonry—"the grand and universal science which includes all others"—teaching the relative and social duties of man on the broad and extensive basis of general philanthrophy—throwing down the barriers, which the prejudice of mankind has erected between man and man—tearing away the golden garment that covers the soulless body—arraigning heart against heart—spirit against spirit—strength against strength, and giving to the worthiest the prize.

"Masonry rises above all wars and hatreds; it sheds calm light upon human strifes, and, for the moment, it shames them into peace. National differences and national dialects do not prevail against it; the beauty of it is discernable in every climate, the worth of it is translateable into every language. Its thoughts and deeds have no limitation; they come out from the love of humanity and humanity claims them for its own. They are the elements of the eloquence to which all nations listen, they are the elements of the poetry which all nations feel, and whether in oration or in song, with them indeed is a universal spirit, and a universal speech. Should not such thoughts as these awaken in our bosoms a renewed love for Masonry? Should they not induce us to consider her as something more than the amusement of an idle hour, or even a recreation of the intellect from the sterner duties and requirements of life? Should they not lead us to think upon Masonry? And, having thought well, long and deeply, we must arrive at the conviction, that Masonry is not only a perfect code of morality, teaching our duties to God, our neighbor and ourselves, but that she enforces a system of intellectual culture, that should develop all the powers of the mind, with which we have been severally gifted; and that she contains within herself a law to regulate the direction and application of those faculties, which her influence has nutured and strengthened. Let us then, Brethren, be faithful to Masonry, which is to be faithful to the best interests of mankind. Let us labor by precept and example, to elevate the standard of Masonic character, to enlarge its sphere of influence, to popularize its teachings, and make all men know it for the great Apostle of "Peace, Harmony, and Good-will on earth among men."

This is indeed an eloquent, able and true exposition of the mission and character of Masonry; nor need we say it has our hearty endorsement and commendation, because, as is well known to all the readers of this Magazine, we have, again and again, month after month, year after year, during the long series that has elapsed since we commenced this publication, warmly advocated views precisely similar, endeavoring to demonstrate the lofty nature and mission of Masonry, and to urge our Brethren to seek steadily and strenuously to attain to a corresponding high plane of character and conduct in intellect, in morals, and above all, in the spirit and practice of Brotherly Love.

When however we come to our author's history of the rise and progress of Masonry, we are compelled, while giving him all Brotherly credit for candor and sincerity, to differ from him *totis colis*, and plainly to express our conviction that, while endeavoring to rectify one extreme into which many too enthusiastic Masonic writers have fallen, he has himself rushed into an opposite extreme, no less erroneous, unjust and unfounded. While others, led away by too warm and sanguine an imagination, have claimed for the Institution a far remote antiquity, for which, at all events, no substantial proof can now be adduced, Bro. Steinbrenner, in his no less intense love of the modern theory, has unfortunately been led to overlook and ignore evidences, as clear and convincing as any that we can discover in any department of History of an antiquity, which carries us back to the very initial verge of authentic History. Moreover, like all German writers with whom we are acquainted, it is plain to the impartial reader, that his investigations and views have been to no small extent, moulded and directed by the love of Fatherland, and that he considers it impossible that Masonry, or any other great and good thing, could have originated on any other soil, than that of Germany.

To give the entire line of his argument would demand far more space than we can possibly spare, but the two quotations subjoined may suffice to show the tenor and tendency of them. In the first, he is combating the *extreme* ancient theory—and in this, to a certain extent, we can agree with him, but to only a *certain extent*. In the second, will be found sufficient proof of that German prejudice in favor of the Fatherland, which has led the author into a decidedly erroneous train of argument, and perversion, however unintentional, of the *proven facts* of Masonic History.

"The institution of Masonry, as an organized society or association, is of a comparatively modern date, while on the other hand, the *spirit* of Masonry is as ancient as the world. That the *moralizing* principles existed "ever since symmetry existed and harmony displayed her charms," there can be no doubt; yet with no semblance of propriety can we hence date Masonry under its systematized form. It is by no means correct to speak of Masonry in the abstract, merely considering its principles, when we are only aiming to prove the origin of the society in a state of organization. The materials of an excellent edifice may all exist, either in a wrought or unwrought state, yet with no propriety can we speak of the existence of that edifice, until those materials are collected, properly arranged and duly put together. Though its principles existed "ere Time began or Nature received her birth,"—notwithstanding there are many symbolical representations, highly instructive, pointing out many important truths, and illustrating their excellencies, which claim great antiquity, yet these in themselves considered, afford not sufficient proof that Masonry must necessarily have been co-existent. Should we argue thus, it would prove more than any Brother would be willing to admit; for, in the order of time, many of our symbols have originated in periods far distant from each other. This argument therefore, by proving too much, proves nothing. Hence it is evident, if from our moralizing principles we date the origin of Masonry, we must fix its era co-existent with the Almighty. If we date it from the existence of symmetry and proportion, we date it from the creation of the world—years before man existed; and if we date it from the introduction of our symbols, we plainly contradict ourselves. It would therefore be absurd to infer the origin of Masonry in its organized state, from either of these considerations. Nothing more can be understood by its origin, than that period when its principles were systematized, and an institution organized by mutual association. The *spirit* of Masonry existed, long before it appeared to view as a visible *art*. We can perceive the *idea* regularly floating through the mists of Antiquity, and often clothing itself in forms, which assumed indeed a very close resemblance to those of the Fraternity of Freemasons. It is this very resemblance, which has led so many Masonic writers—*Laurie*, *Rössler*, *Schauburg*, *Lenoir*, *&c.*—to the erroneous opinion that the Fraternity owes its origin to the Indian, Egyptian, or Eleusinian Mysteries; to the mystic schools of Pythagoras, or to the reunions of the devout Essenes. All these theories must now be discarded, as devoid of historic basis, for there is no proof whatever of any connection between Freemasonry and these institutions. Bro. Krause, in alluding to Laurie's theory concerning the origin of Freemasonry, very justly observes that, if we chance to find among a certain people, or at any particular period of time, societies or institutions, which bear a general resemblance in form or object to the Fraternity of Masons, yet are we in no wise authorized to assume any other connection as existing, than that which always exists in the identity and fundamental social idea of human nature—so long as we have no positive historical proof of an actual historical connection. The idea of a direct connection of Masonry with Heathen Antiquity in general, is in reality but an idle fancy; for the resemblance or conformity of certain isolated symbols, usage or custom, can surely be no evidence; and as, on the other hand, all secret societies are similar to one another in many respects, on the other it has been satisfactorily proven that many of our symbols and ceremonies have been introduced into Masonry towards the end of the seventeenth century, and about the middle of the eighteenth."

Now, in the first place, as regards this passage, we must observe that the author makes assertions, and draws inferences very freely, without advancing any of those "historic proofs" on which he so strongly insists in the case of others, and refers depreciatingly to the works of several illustrious Masonic writers, and in such a way as would naturally lead the reader to suppose that those writers had not supported their arguments by "historic proofs;" whereas, in the case of some of them at least, the direct contrary is the fact. Again, the weight and importance of the similarity and agreement between several ancient institutions, in symbols and Ritual, with those of Freemasonry, is far stronger and more striking than Brother Steinbrenner would have us believe. If we accept his theory in its full extent, we must refuse to believe that similarity of customs and affinity of language are proofs of a common origin and descent of any two or more nations—that the western Irish, for example; the Gaels of the Scottish Highlands, and the Bretons of the west coast of France, are sprung from the same common parent stock. Yet what philologer or ethnologist who has investigated the subject, would for a moment admit so unphilosophical, illogical, and unscholarly a conclusion? We shall have to revert to this again however. The second passage selected by us is as follows:—It forms the summing up of a long series of arguments in support of the writer's German theory:

"It appears therefore that the German Steinmetzen did travel to England and Scotland, and that they brought with them and introduced among the English Masons, the peculiar usages and customs of their Lodges. It must be remembered also that many of these same usages and customs which we find reproduced in the laws, forms and ritual of the English Masons, and some of which have been preserved to this day, and constitute the "Ancient landmarks" of the Craft, are essentially *German* in their character, that they are based on *German* usages and customs of the greatest antiquity—many of which even existed in the earliest ages among the German Barbaric tribes, and can be distinctly traced through the "medieval sworn associations," the monastic Lodges, the companies of lay Brethren, the guilds, and, finally, the Lodges of Stonemasons (Steinmetzen) down to the present day. As in the case of the German Stonemasons, so did the English Masons, at an early period, form fraternities or associations, the members of which recognized one another by secret signs and tokens. But the latter were never so free and independent as the former, and were continually more or less under the surveillance of the government, possessing merely the right to assemble in a body, to levy contributions from their members, choose their Master and Wardens, and hold their regular meetings and feasts."

[To be Continued.]

GRAND LODGE OF CALIFORNIA.

THIS Grand Lodge held its Annual Communication at San Francisco, on the 11th of October last. The proceedings have not yet come to hand, but we find the address of the Grand Master in the Mercury of that city, from which we take the following:—

After a long separation we again meet in Grand Lodge, and it gives me pleasure to report that all is well with us, and that, from every portion of our widely extended jurisdiction, the Brethren send up good tidings of peace, harmony and prosperity. We all know that we have fallen upon evil times; that our country is involved in civil war—a war of such magnitude and momentous import as the world never saw before. Every day we read of the march of great armies, of great battles fought, and of thousands and tens of thousands slain. We know that the homes of our childhood have been made desolate, and are filled with sorrow and mourning, for their young men have gone forth in beauty and strength, and they come not back again. The sick and wounded, the maimed and helpless, the widow and orphan, in every village and hamlet of the land give evidence of the dreadful character of the contest. We are far removed from the scenes of strife, yet with most intense anxiety do we watch the progress of events. As citizens, we feel deeply, and perhaps sometimes speak bitterly, but I am happy to say that, as Masons, we have continued to gather around our altars; that no sound of confusion or strife has there been heard; and that our Brethren appeared to have remembered the Ancient Charges, and have sedulously excluded from the Lodges all disputes and controversies about politics and political matters, "as what never yet conduced to the welfare of the Lodge, nor never will."

Verily may we say that *our* lines have been cast in pleasant places. Since Masonry first erected her altars upon the shores of the Pacific, her prosperity has been unbroken, the harmony and good order of the Craft undisturbed. In October, 1849, our first Lodge, *California*, No. 1, was established. In April, 1850, our Grand Lodge was organized, with three Chartered Lodges and two under Dispensation, and with a total membership, probably, not exceeding one hundred. Now, we have upon our register one hundred and forty-three existing Chartered Lodges, and eleven under Dispensation, with a total membership of nearly seven thousand.

The presence to-day, at the opening of the Grand Lodge, of representatives from almost every Lodge of the jurisdiction, assures us that the fires smoulder not upon our altars; that the Masons of California and Nevada are still fervent in their zeal and true to their vows; and that they will be zealous and faithful to the end.

Last year we were called upon to mourn the death of Bro. HUMPHREY GRIFFITH, a Past Grand Orator of this Grand Lodge. To-day the Grand Orator's chair is vacant. Bro. THOMAS STARR KING, who should have occupied that chair to-day, has fallen into sleep which knows no waking. The memory of his slight, frail form is fresh in the minds of all, but fresher still the recollection of the glowing beauty of his eloquence, as he stood before us here at our last meeting. He died in this city on the fourth day of March last, at the age of thirty-nine years, and it was the desire of his relatives and friends that he should be buried as a Mason. The Grand Lodge assembled by my order to perform that pious duty, and he was so buried in the beautiful church which he had reared and dedicated to the service of God, and in which he had hoped for many years to come to minister to his people. But it was not so to be. The silvered cord was loosed, the golden bowl was broken; the spirit returned to God who gave it, and in sadness we consigned his body to the earth from whence it came.

He was young in years, but yet, if we measure a life by the work it has accomplished, then he was old and ready for the reaper's sickle. Few men have accomplished so much in a life-time as he in a few short years. Very few have left such an impress of themselves upon the people with whom they came in contact. No man has done as much as he in moulding the opinions of men upon the Pacific coast, in the present crisis of our National affairs. A patriot, in the best sense of that noble word, he stood out as the foremost man of our State. For his country he lived and labored; for her he died; and the nation mourned his loss. However much some of us may have differed from him in opinion, we all admired his genius, were led entranced by his eloquence, and loved him for his goodness and the purity of his life. As a Mason, he exemplied in his daily walk among men the beautiful precepts we teach. He was temperate, brave, prudent and just; a genial friend, an accomplished scholar, a noble man, and a true Mason. We mourn a good Brother gone.

PAST MASTERS.

THE following Report on the subject of Past Masters, and their privileges, referred to in our last, was adopted by the Grand Lodge of this Commonwealth, at its Annual Communication in December. Though the principle it discusses is one which, in theory at least, has always been recognized, and conceded by intelligent Masonic writers both in this country and in Europe, the report will be read with interest and profit by the younger members of the Fraternity. It is from the pen of R. W. Br. Wm. F. Salmon, District Deputy Grand Master for the third District, and is a highly creditable and acceptable performance :—

To the M. W. Grand Lodge of the Commonwealth of Massachusetts :—

Your Committee to whom was referred the proposed amendment to Article V., Section 1, of the Constitution of this Grand Lodge, having attended to the duty assigned, beg leave to submit the following

REPORT:

We find that the clause under consideration requires that certain Grand Officers shall be Past Masters, and that the proposed amendment is calculated to define explicitly what constitutes a Past Master in this connection.

The subject has been agitated before in this Grand Lodge, although not formally presented for action, since 1843, when the present Constitution, substantially, was adopted. The question first arising in the Committee, was, who are Past Masters?

This query has been put, and answered so many times, and always the same way, that a consideration of it here, may be deemed a work of supererogation on the part of the Committee, and so it would be, if these uniform answers had led to uniform and corresponding results in the action of Grand Lodges; but the records of the proceedings of other Grand Lodges will show that this vexatious question has arisen with them as well as with us, and we believe will continue to arise until the proper interpretation of Past Master is made clear by the Constitution of each.

We quote from the publications of those "three great lights" in Masonic literature, Bro. Moore in the East, Bro. Reynolds in the West, and Bro. Mackey in the South, their recorded opinions on this subject, and believe them to be in harmony with all Masonic writers of any note.

In vol. 13, page 130, of the Freemasons' Monthly Magazine, is published the following queries of a correspondent :—

1. What constitutes a Past Master?

2. Does the receiving the degree of Past Master as conferred in the Chapter do this?

3. If this be so, then is a Past Master so made thereby qualified, all other things being equal, to fill the chair in a subordinate Lodge, or an office in the Grand Lodge, one of the pre-requisites of which is, that the officer shall be a Past Master.

In answer to the 1st query the editor says:—"But when so given," (referring to conferring the degree in the Chapter,) "it confers no privileges that can as of right be asserted, or made available, in a Lodge or Grand Lodge of Ancient Craft Masonry."

In answer to the 2d query he says:—"Ancient Craft Masonry gives another and more satisfactory answer in the following words:—'*A Brother who having been duly elected and installed, has served one term as Master of a Lodge, working under the jurisdiction and authority of some Grand Lodge, is alone entitled to the rank and privileges of a Past Master.*'"

"This answer says nothing of the Past Master's *degree*, for *Ancient* Craft Masonry knows nothing of any such degree. Nevertheless, the only answer which, as Ancient Craft Masonry, it can give to the inquiry of our correspondent, is, that a Past Master is a Brother who having been duly elected and installed, has presided as Master over one of its Lodges."

"It knows no other Past Masters than those who have served in the capacity of presiding Masters of Lodges, which it has itself constituted and authorized. This is the answer of *Ancient* Craft Masonry; and it is the only answer which a Grand Lodge, adhering strictly and literally to the ancient rule and usage, can properly recognize. It is the only answer known to the Grand Lodge of England, and so far as we are informed, the only one known to any Grand Lodge, out of the United States, organized on the basis of Ancient Craft Masonry, as understood and practiced in this country and in England."

In answer to the 3d query he says:—"Taking the rule, then, in its ancient strictness and true interpretation, as our stand-point, we answer to this branch of the inquiry of our correspondent, as we have intimated in another place, that the receiving of the Past Master's degree in the Chapter does not invest the recipient with the official qualification contemplated by the regulations of Ancient Craft Masonry, in requiring that certain offices in the Grand Lodge shall be filled only by Past Masters of Lodges."

In the Masonic Trowel dated Aug. 10, 1863, page 14, is an article on the eligibility and qualifications of Grand Master, where may be found the following language:—

"The long established usages of the Order have so fully determined what constitutes the eligibility of persons to fill the office of Grand Master, that in this country at least it may justly be regarded as one of the landmarks, and from the universality of the principle, it is one that cannot under any circumstances be removed; and well would it be for the credit of the Order were it as strictly and carefully considered," &c.

"As regards the eligibility of persons for the office, but little needs be said, for the whole affair lies in a nutshell."

"The only thing required, &c., is, that he shall be an actual Past Master—an actual Past Master is one who has been duly elected to the office of Worshipful Master at the regular annual election, and who has been regularly qualified and installed, and served the full term of office."

In the Lexicon of Freemasonry, published by Albert Mackey, M. D., under the title "PAST MASTER," at page 239, we read:—"The Past Master of a Chapter is only a *quasi* Past Master; the true and legitimate Past Master is the one who has presided over a symbolic Lodge."

These extracts give the substance of what has been written upon the subject during the past fifteen years, and seem fully and satisfactorily to answer the question arising in the Committee.

We next aimed to discover what was required by various Grand Lodges in this country, as a qualification for election to office therein. Much difficulty was here experienced in obtaining copies of the Grand Constitutions, as our Grand Lodge Library which contained most if not all of them, was unfortunately destroyed by fire before your Committee had arrived at this point in their labors; but enough have been secured to show the rule which obtains in three-fourths of the Grand Lodges in the United States.

The language is not uniform, but in the States of Maine, New Hampshire, Vermont, Massachusetts,, (from 1817 to 1843,) Rhode Island, New York, Pennsylvania, New Jersey, Delaware, Ohio, Illinois, Indiana, Iowa, Tennessee, Louisiana, California, and the Territories of Nebraska and Colorado, the Grand Constitutions provide, in substance, that certain Grand Officers, in order to be eligible, *shall have passed the chair of some regular Lodge.*

The Grand Constitutions of the States of North Carolina, Mississippi, Wisconson, Kansas and Massachusetts, (from 1843 to date,) simply say that Past Masters may be eligible to certain Grand Offices, while the Grand Constitutions of the State of Connecticut and the District of Columbia, are silent upon the point at issue.

The precise language used in the various States, will be found in the extracts appended to this report, where will also appear the fact, that in the States of R. Island, New Jersey, Delaware, Iowa, Illinois and Tennessee, the additional requirement of passing the chair, within their respective jurisdictions, is added.

No argument is needed to establish the position that the proposed amendment is in accordance with the general custom in this country, and also in conformity with the *ancient* custom of our own Grand Lodge.

The *Ancient Charges* which form the basis of government for the Grand Lodge of England, and which are published as a component part of the Constitutions of many Grand Lodges in this country sustain this position.

We come to the most important part of our duty, when required to consider the expediency of the proposed change. The question naturally arises, if the definition of Past Master in Grand Lodge is well established, as would seem by the extracts heretofore given, what need of any further explanation? And to this we are forced to reply, that while the *rule* seems clear and explicit, the *custom* certainly does not conform to it; if the rule and custom are in conformity, why the call for this amendment, and why the adoption of a similar provision in so many of the Grand Lodges in the United States?

In the article at page 133 of vol. 13, of the Freemasons' Monthly Magazine, from which we have already quoted, the editor, with much frankness, says:—

"Here again the practice is at variance with the rule, and the *fiction* is accepted for the reality. The distinction between the *Constitutional* Past Master of the Lodges, and the *quasi* Past Master of the Chapters, is lost sight of, and so general has this practice become in this country, that any attempt to return to the strictness of the ancient rule, would probably be attended with much difficulty, if not found to be wholly impracticable. But with this we have nothing to do. Our present business is with the rule and not with any erroneous practice that has grown up under it." Also on page 135, "Our individual opinion favors a return to the old rule, being convinced that if it were strictly adhered to, our Grand Lodges would be far better officered than they are at present."

What was true in 1854, appears to be true now, and your Committee submit this extract as in accordance with their views, only dissenting from so much of it, as questions the propriety and expediency of a "return to the strictness of the ancient rule."

We find that most of the Grand Lodges have returned to this strictness of construction, as appears by their published Constitutions, written in language not to be misunderstood; and by letters from the Secretaries of the Grand Lodges of N. Hampshire, Rhode Island, New York, New Jersey and Pennsylvania, we are informed that in each of these States, the rule and practice are *not* at variance. The G. Lodge of Maine at its last annual session, adopted an amendment similar to the one under consideration, and the Grand Master writes to us, that the change was made to avoid any difficulty which might arise from the claims of the *quasi* Past Masters of the Chapter.

We are of opinion that it is beneath the dignity of this Grand Lodge to allow the question of expediency simply, to have the least weight, when put in the balance against ancient usage and precedent.

To know the right, and honestly live up to it, should certainly be considered the duty of every Mason, and the Grand Lodge should be the exponent of this principle in all its acts.

Your Committee do not desire to comment on the past action of the Gr. Lodge, but in considering the subject submitted to them, they were met at the outset by the fact, that the proposed amendment, if adopted, might be considered as affecting the position and standing of some who have distinguished themselves and honored the Fraternity by holding office in this Grand Lodge. We assume that one who has filled an office in the Grand Lodge should be recognized as possessing the necessary qualifications therefor; hence we have added a clause to the proposition as referred, fully endorsing all who have held office under the Constitution in its present form. We believe that this "saving clause" will obviate the objections of many who might otherwise be opposed to the amendment.

Among other subjects considered by the Committee, was one perhaps not regularly submitted to them, but one incidentally of much importance, viz:—What Grand Officers shall be required to possess the Past Master's qualification? On this point we find a diversity of custom, some Grand Lodges applying it to their Grand Master and Wardens, others to the District Deputy Grand Masters, and yet

others to every officer but the Grand Chaplain and Tyler. The rule of this Grand Lodge by the Constitution of 1817, applied it to the Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer, Recording and Corresponding Grand Secretaries, District Deputy Grand Masters, Grand Marshal and Grand Deacons.

The *Ancient Charges* of the Grand Lodge of England apply it to the Deputy G. Master and Grand Wardens, exempting the Grand Master, who must be "nobly born, or a gentleman of the best fashion, or some eminent scholar," &c., but in this country, where *royalty* is not held in such high estimation, nearly every Grand Lodge requires that its Grand Master shall have passed the chair of a subordinate Lodge.

In view of the lack of uniformity upon this subject, of the custom prevailing in this Grand Lodge for the past twenty years, and what is of more importance in view of the "saving clause" before referred to, we deem it inexpedient to apply the Past Master qualification to any other number of Grand Officers than those named in the Constitution, viz:—The Grand Master, Deputy Grand Master, Grand Treasurer, Recording and Corresponding Grand Secretaries, and District Deputy G. Masters. An attempt to change any of these will not only provoke discussion, but tend to defeat what your Committee believe to be of vital importance, and which they now recommend as right, and if right then expedient, to wit:—

That the Constitution, as printed with the Proceedings for 1863, be amended by inserting after the words PAST MASTER, in the fourth and fifth lines of Article V., Section 1, the words, *of a subordinate Lodge, under the jurisdiction of some Grand Lodge, or have heretofore held one of the aforesaid offices in this Grand Lodge.*

In conclusion permit us to say, that the result of careful research and deliberation, culminates in the above amendment, which we hope may commend itself to all who do not desire "*fiction* for *reality*" in this Grand Body.

Respectfully submitted.

SAMUEL C. LAWRENCE,
W. F. SALMON,
S. D. NICKERSON,
JOHN R. BRADFORD,
} COMMITTEE.

Boston, Dec. 14, 1864.

DECORATIONS.

IN India the Masonic Lodges are richly decorated, and particularly those parts which are intended to symbolize Deity. Thus in the Grand Lodge of Calcutta, the canopy over the chair of the Grand Master is of purple velvet, decorated superbly with gold lace, fringe and bullion, and lined with the richest China silk. In the centre is embroidered with gold, the All-Seeing Eye. Several transparent paintings are also exhibited with figures of Faith, Hope, and Charity; and also the tracing boards of the different degrees, which, at the G. Lodge meetings, are brilliantly illuminated.

EGYPTIAN RITE, OR RITE OF MEMPHIS.

Br. Moore:—It seems that the ancient humbug called Egyptian Rite has been revived, and that efforts are making to call the attention of Masons to it. It appears to me not unreasonable to examine into the history of this Rite, and see whether it has anything to recommend it to sensible men.

This Rite, sometimes called Egyptian, and at others Misphraim or Misraim, or Memphis, or by whatever other name it is known, or however changed or modified to suit the occasion, although claiming by its friends to be very old, had its birth in the latter part of the last century, and was introduced into Europe by the famous Count Cagliostro. Of this notorious individual Mr. Carlyle says:—"The quack of quacks, the most perfect scoundrel that in these latter ages has marked the world's history, we have found in the Count Alessandro di Cagliostro, pupil of the sage Althotas, foster-child of the Scherif of Mecca, probably son of the last king of Trebisond; named also Acharat, and unfortunate child of Nature; by profession healer of diseases, abolisher of wrinkles, friend of the poor and impotent, grand master of the Egyptian Mason lodge of High Science, Spirit-summoner, Gold-cook, Grand Cophta, Prophet, Priest, and Thaumaturgist, Moralist and Swindler; really a Liar of the first magnitude, thorough-faced in all provinces of lying, what one may call the King of Liars."

In the eighteenth volume of your Magazine, page 345, you have given quite a lengthy description of this desperate character. Suffice it now to say that his true name was Joseph Balsamo, that he was born in 1743, and that without family, rank, beauty, wit, learning, sense or money, he passed his youth through various vicissitudes of fortune; that he married a comely young woman, the daughter of a girdle maker, whom he styled the Countess Seraphena Cagliostro. With his wife he became celebrated over Europe, selling potions, love philtres, charmed washes, with varying fortunes,at one time rolling in apparent wealth,and at another reduced to the utmost straits. Arriving at London he and Seraphena were both initiated into the mysteries of Freemasonry, as they claimed, and this opened to them the road to their highest triumphs. What kind of a body it was into which they were initiated at London it is difficult to say. Whether the Countess received the degree of Heroine of Jericho, or some other equally nonsensical female degree, cannot now be ascertained. It was said that she became a Masoness, or She Mason, and had a riband garter solemnly bound on, with orders to sleep in it for a night. This Lodge is said to have been of ill-repute and to have been composed of pastry-cooks and hair-dressers. Possessed of this knowledge, at the cost of five guineas he "blew that high soap bubble of Egyptian Masonry" which some people at this enlightened age are endeavoring to perpetuate. The manner in which he inaugurated this cheat is thus related, and can be relied upon as historically true. "From a book-seller the Count professed to have purchased for five guineas certain manuscripts belonging to one George Cofton, in which he discovered the original system of Egyptian Masonry instituted by Enoch and Elijah. In the process of centuries Masonry had wofully declined from its primitive purity and splendor. The Masonry of men had sunk into mere buffoonery, and that of women had become almost extinct; and the Count proclaimed it as his mission to restore the Ancient Brotherhood to its ancient glory. Among the old and forgotten arcana were the philosopher's stone, an elixir of immortal youth, and a pentagon which restored its possessor to the primeval innocence forfeited by the fall. The prolonged and intricate series of rites by which these boons were to be obtained, conveniently deferred experiment and detection. From city to city, from Russia to France, travelled the Count as the Grand Cophta, and the Countess as the Grand Priestess, of the revived Masonic faith. Their reputed success at this distance of time seems almost incredible. In dimly lighted rooms, mysteriously decorated, the Count in broken language, for he was master of none, and in unintelligible jargon, discoursed of the wonders and promises of Egyptian Masonry, and led captive as believers, people who would have scorned to be thought credulous. His calm, assured, and serious manner, seemed to throw a seductive spell over those with whom he came in contact, and he decoyed them into his net even while their judgment protested. The old trade in Egyptian drops, beauty-waters and secret favors, under the influence of Freemasonry, developed amazingly, and the prices in proportion rose."

After driving his trade in various parts of Europe he was finally tempted to go to Rome, where his career of fraud came to a miserable end. The Holy Inquisition discovered his attempt to found an Egyptian Lodge in that city, had him arrested and confined in the Castle of St. Angelo where he waited for a year and a half to hear the judgment of his Holiness concerning him, which was—"That the manuscript of Egyptian Masonry be burnt by the common hangman; that all that intermeddle with such Masonry be accursed; that Giuseppe Balsamo justly forfeited of life for being a Freemason, shall nevertheless be forgiven, instructed in the duties of penitence, and kept safe henceforth until death, in ward of Holy Church." "So languished Count Cagliostro in the dungeons of the Holy Roman Inquisition in the fortress of St. Leo until 1795, when his body was found lifeless on a summer morning, he having died from appoplexy." The Countess Seraphena was committed to a Convent, and survived the Count many years. Thus perished the founder of the *Egyptian Rite*.

This arrant impostor became so notorious as to claim the attention of some of the most distinguished writers of the present century, among whom may be mentioned Carlyle, of England, and Dumas of France, the latter of whom has devoted a large volume to him entitled "*Memoires d'un Medecin.*"

The degrees of this Egyptian Rite are founded upon the three degrees of blue Masonry, and number *ninety*, divided into four series, each series being sub-divided into classes. Among the different titles for the grades are "Master of the Secret Vault of James VI.," 20th degree; "Chaos, First Discretion," 49th degree; "Chaos, Second Wisdom," 50th degree; "Supreme Commander of the Stars," 52d degree; "Knights of the Rainbow," 68th degree.

Robert Macoy of New York in his "True Masonic Guide," published in 1853, gives a list of the degrees composing this Rite, and says that "it has become obsolete," and "that its nomenclature is only given as a matter of curiosity."

These degrees it is said are for sale in the city of New York, and it is reported that a branch establishment has been located at Boston, and that the Brethren of Massachusetts are invited to pay their money into its coffers, and be defrauded and deluded at the same time, as in the palmy days of the founder of the Rite. The connection of the great imposter Cagliostro with Masonry was most prejudicial to it, but when he prostituted it to the basest purposes, and added to it this great humbug of the Egyptian Rite, he gave a blow to the Order which more than half a century has been unable to efface. Through his connection with our Institution all classes and conditions of men all over the world have become prejudiced against it, inasmuch as it is difficult for the uninitiated to discern between the good and bad, the false and the true. By reason of the black art which he practiced the Church of Rome became incensed against all Masonry of every Rite, as he was taken to be a representative of the Fraternity, and from his day our Brethren have received the maledictions of the Catholic clergy. It was his influence, the result of his nefarious acts, in connection with this Egyptian Rite, which has caused the Romish Church to be so severe and unrelenting against Masonry.

It is apparent that it becomes the duty of every good Mason to assure the world that this Cagliostro was an IMPOSTER, that he was an illegitimate member of our Honorable Society, and that his miserable system which he called Egyptian Masonry has never been acknowledged or recognized among enlightened, respectable members of the Craft. Such has been the course adopted by our European Brethren. In England it has never been able to gain a foothold, and in the "Grand College of Rites," held in the bosom of the Grand Orient of France, where every Masonic Rite may be found, this bantling of the infamous Count Cagliostro is looked for in vain.

Let American Masons then discourage any attempt to introduce this HUMBUG among us; let them refuse to be swindled by it, and let them remember that the moment that this Egyptian Rite is recognized by Masons as connected with the Masonic Order, from that time Masonry must bear all the ignominy and reproach which attaches to the memory of its founder and author. Let them remember that heretofore antimasonic writers, among whom may be mentioned Carlyle, have made use of the infamy which is connected with Cagliostro to injure the Society of Masons. This Rite was never Masonic, never had any connection with our Institution, and no respectable Mason should encourage it either by his money or his presence.

G.

THE SAFE-GUARDS.

BY BRO. HOWE OF CONNECTICUT.

THE entrance way to Masonry has been most thoroughly and most wisely guarded. At every step, from the first expression of a desire to share its mysteries, till he becomes a duly obligated Brother, the candidate's character is put to some new test. He must find, among those who have travelled this way before him, two who will recommend him. This test passed, then follows the Committee of Investigation. After this the candidate comes under the judgment of every member of the Lodge, and if one member knows aught against him, or entertains serious doubts or fears, he can without the knowledge of a single Brother, cast the ballot which shall reject him. Even after this, there are further precautions employed at the time of Initiation. Concerning these various tests of fitness for Masonry, I desire to speak and urge the faithful employment of the means put into our hands by our Ancient Brothers, to keep our Fraternity unspotted of evil men.

First in order comes *recommendation.* Our duty here is plainly set forth in the charge which we received when we became Entered Apprentices. "If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, *be particularly attentive not to recommend him*, unless you are convinced he will conform to our rules; that the honor, glory and reputation of the Institution may be finally established, and the world at large convinced of its good effects." Here is our duty as recommenders. It is not enough for us to trust that the man will not pass the future tests. Every guard must be faithfully used. If by unfaithfulness, we suffer one unworthy to pass our guard, those beyond us may be unfaithful to their trust, and so an enemy or an evil-doer secure a place among us. I confess there is a difficulty in this matter. It is no easy thing to refuse a man who asks you your name. But would you as business men, recommend to another as worthy of confidence one whom you knew or even feared to be unworthy? If one were to do such a deed, would you think it a sufficient excuse that the man asked the use of his name and he did not like to refuse, or he thought that those to whom the man was recommended could judge for themselves? Would such a course be considered honorable among business men? Is it any more honorable among Masons? Besides, it must be remembered that the names of the recommender and avoucher have much to do with the final action in the matter. And what sort of a Mason is he who has a greater fear of offending one who has no special claims upon him, than to harm the whole brotherhood of our Order?

Let, then, every Brother, as he regards his own honor among us, and our good, be jealous, very jealous of giving his name, and so make it a worthy thing to give.

We come now to the *Committee of Investigation.* In reference to this, I would say, in the first place, that sufficient time should be given for a faithful discharge of its duties. If one week is not enough, give more—six months if necessary. In fact, I think it better that no man be received less than one month after his proposition is presented to the Lodge; and three months I think better than one. Now there is a fault among us on this point. We are too much afraid to keep the candidate waiting. Let him wait. If Masonry is worth anything it is worth waiting for. None but the unworthy need fear to wait. It is better that a dozen good men wait six months than one bad one be received. But here, when a man is proposed, it has seemed to me that we were afraid we should lose him unless he were held by a stronger tie. If only a part of the committee be present, the report is accepted and acted upon. I was once on a committee and came to the Lodge with the intention of asking more time; but, being late, I found that the candidate had been balloted for, and accepted. If he prove a worthy Brother, just as well. But if a Committee of Investigation is anything but a form, its report should be waited for, and the report too, of every member. If the committee fail to report through all its members, were it not better that another be appointed? The committee should have ample time for the discharge of its duties, and when the candidate is once in the hands of the committee, there let him stay until they give him up; or else, take him from the committee, and give him to another. *Guard against haste.*

Then, too, the committee should *act*. They are appointed to investigate, and investigate they should. We need to be rid of the idea that this is a mere form. It was one of our ancient land-marks, and it must be regarded. Either refuse to let your name stand on a committee, or else act, and act faithfully. If you are a Mason worthy the name, this you cannot fail to do; for failing in this, you fail in your sacred obligation, for you do suffer your Brother and the whole Order to be wronged when it is in your power to prevent it.

And once more, having investigated, *report*. Let there be no dodging here. If you have come to an unfavorable conclusion, say so plainly. If you even fear or doubt the candidate's worthiness, say so. Here again your obligations are upon you. Be faithful to these obligations, and never allow our noble Brotherhood to suffer harm rather than discharge an unpleasant duty. And shame, shame to the Brother who informs the rejected candidate of the name of the committee or the nature of their report.

Having found his recommenders, and passed the ordeal of an investigation, the candidate now comes to the final test, before knocking at the inner door for admission—*the ballot*. Here, again, I must urge faithfulness. Let every Brother exercise his own judgment, and vote as he thinks honesty and the honor and glory of Masonry demand. Do not be more afraid of casting a black ball than of bringing a reproach upon our Order. Better, far better is it that it be dark in the West, dark in the South, and dark in the East—yea, darker than midnight—than dark at the side of the Lodge. In this matter act honestly, act independently. No matter what others may think, no matter even what the committee think, if you have reason to doubt the candidate's worthiness, let the doubt express itself in the ballot. Every Brother has it in his power to reject an unworthy candidate, and this power is accompanied by responsibilities. To your hands, my Brothers, as you stand before the altar upon which rest the great lights of Masonry, is committed the honor and purity of our Order. Let every Brother see there the *Compasses*, and circumscribe his action, being sure that it falls within the bounds of the right and the true. Let him see there the *Square*, and, in the deed he is about to perform, act upon it. Let him see there the *Holy Bible*, and in this, as well as in all other actions, govern himself by its teachings, doing right, whatever be the motives to the contrary.

MUSIC IN LODGES.

The introduction of music as an efficient accompaniment to Masonic ceremonials, and as a medium for inspiring and solemnizing the hearts of the Brethren, has been of comparatively recent practice. It was commenced in the Boston Encampment about 33 years since, by the use of very simple instrumental music, and at a later day, of the organ, until finally the one built by Wilcox & Simmons was placed in the great hall of the Grand Lodge.

The choir was established among the various Bodies, until finally there was issued from the press various publications expressly adapted to the Masonic Fraternity, in both the departments of instrumental and vocal music.

Of these works there are now several, to which Sir Kt. J. W. Dadman has added still another. Our Rev. Bro. Kt. has qualifications which ensure success as a compiler of music for Masonry. His hymns for the church to which he is attached, have been eminently prized by that denomination, and have found favor everywhere.

The "Masonic Choir," is now before the Masonic Order, containing a collection of hymns and tunes, "original and selected" by him with great taste and ability, and we warmly commend the work, as admirably adapted for the use of all the departments, whether Lodge, Chapter or Encampment: and the arrangement for male voices, is well executed by Brother O. B. Brown. L.

A TRADITION OF MOUNT MORIAH.

The site of Mount Moriah was formerly a plowed field, possessed in common by two brothers. One was married and had several children, the other was a bachelor; nevertheless, they lived in perfect concord, cultivating the patrimony they jointly inherited from their father. Harvest time arrived. The brothers wisped their sheaves, and apportioned them into two equal heaps, which they left in the field. During the night a happy thought occurred to the unmarried brother; he said to himself, "My brother has a wife and children to support; is it, then, just that my portion of the harvest should equal his?" On that he arose, and took down from his heap several sheaves, which he added to his brother's. This was done with as much secrecy as if he had been observing caution while doing a bad action. His motive was that his fraternal offering should not be refused. The other brother awoke the same night, and said to his wife, "My brother lives alone and without company—he has no one to assist him in his labor, or to recompense him for his fatigues; whilst God has given me a wife and children. It is not right that we take so many sheaves from the field as he, since we already have more domestic felicity than he enjoys. If you consent to it, we will, as a compensation, and without his knowing it, increase his portion of the harvest by adding to his heap a certain number of sheaves."

The project was approved and put in execution. The next day the brothers repaired to the field. Each was surprised to find that the two heaps were equal. During several nights the same conduct was repeated; for as each of them carried to the portion of his brother the like number of sheaves, the heaps always remained the same. But one night, both resolved to watch the cause of this miracle, when they met face to face, each bearing the sheaves which they mutually destined for the other; and all was cleared. They threw themselves into each other's arms, each thanking heaven for so good a brother. The spot where so good a thought occurred at the same time, and with so much credit to two brothers, must be a place agreeable to God. Good men blessed it, and Israel chose it to build thereon a house of worship to the Lord."—*Margolinoth's Jerusalem.*

DECISIONS IN MASONIC JURISPRUDENCE.

A PETITION for initiation or affiliation, after it has been received and referred, cannot be acted upon under four weeks time, and then only at a regular meeting of the Lodge. Lodge By-Laws contravening this time-honored Regulation are void and of no effect.

A Dimit is not, of itself, evidence of good standing. It cannot be of the *present*, though it may have been evidence of the *past* good character of the Brother. The former is the necessary requirement before affiliation. A Dimit, therefore, can only carry with it evidence of a cessation of membership and that the Brother is no longer obligated to pay dues to that particular Lodge.

No Mason should be admitted to membership in a Lodge until after strict examination into the character and standing he maintained before the Lodge of which he is or was last a member, and he be found worthy.

A Lodge *must* provide the means necessary for obtaining all information respecting the character of its applicants before their admission. A refusal to perform this duty, or a palpable and wilful neglect of it, is sufficient cause for a suspension of its labors, if not a forfeiture of its Charter

Suspension at all times, whether definite or indefinite, implies a deprivation, for the time being, of all Lodge privileges. During the continuance of such sentence the party has no *Masonic rights* he can claim, except that of appeal to higher authority. No Lodge privileges can be extended him. He is subject, however, to further discipline by the Lodge, and in this respect alone, I regard his standing before the Fraternity as differing from that of one under sentence of expulsion, so far as their respective rights are concerned.—*Grand Master of Washington Territory.*

In the absence of the Master and Wardens of a Lodge (in this case they had joined the army or left the State,) a Dispensation was issued by the Grand Lodge to a Past Master of said Lodge, authorizing him to act as Master thereof until the next annual election of officers.—*G. M. of Kentucky.*

Though the Grand Master has, in my estimation, the power to grant a Dispensation for the organization of a Lodge U. D., without the recommendation of the nearest Lodge, this being a prerogative which has come down with his office through centuries past, and before a Grand Lodge was known, he will not do so, in any case, while either the fundamental laws or resolutions of the Grand Lodge forbid it.

A Brother who has contracted a just debt, ought to pay it, and will pay it if he conforms to the requirements of Masonic law, providing it is in his power to do so; and this rule applies to all Masons in respect to debts owing to those outside, as well as those who are members of our Fraternity, but no Mason can be expelled or suspended from his rights and privileges as a Mason, or from his membership in a Lodge, for the non-payment of a debt, unless it be made affirmatively to appear in evidence that it was contracted with intent or design to deceive, cheat, or defraud the creditor.

The pendency of charges against a member of a Lodge who is being voted for as Master, does not vitiate the votes cast for him, or render him ineligible to an election. [He cannot however be installed till the charges have been disposed of.]

When a Dimit is granted by a vote of the Lodge it terminates the connection of the member with the Lodge, and he can only renew his membership by a new application and the unanimous vote of the Lodge. The written paper certifying to a dismission, is only evidence of a fact already existing, and its being made out by the Secretary, or his failure to make it out, cannot change the act of the Brother or the Lodge. The dismission dates from the time of the withdrawal, and he is not liable for dues afterward until restored.

The funeral expenses of a deceased Brother should be borne by the Lodge of which he was a member, and not by the Lodge in whose care he might have died. The principles of equity and Masonic justice require this in the absence of any positive law on the subject.

Sitting in open Lodge with a Brother, or avouchment by a Brother who has done so, or through personal examination, either constitutes "lawful Masonic information."

A non-affiliated Mason, made such by having been stricken from the roll for non-payment of his dues, can only have a Dimit from his Lodge after payment thereof up to the time he was so stricken from the roll and being restored.

A Lodge has no right to initiate candidates residing within the jurisdiction of other Lodges without their consent, and the payment to such other Lodges of the fees received will not excuse a Lodge from the penalties of this act.

The points of the compass, when placed on the altar, should point to the West. The other great lights and their position and direction will be fixed from this starting point, in the mind of any intelligent Mason.—*G. M. of New York.*

GRAND LODGE OF OHIO.

THE fifty-fifth Annual Communication of the Grand Lodge of Ohio was held at Cleveland, Ohio, commencing Oct. 18th, 1864, and was opened in ample form by the M. W. Bro. Thomas Sparrow, Grand Master, the Committee on Credentials reporting representatives or proxies of two hundred subordinate Lodges being present.

The address of the M. W. Grand Master was very well written, and was chiefly taken up with topics of local interest. There was one passage, however, as applicable to every Grand Jurisdiction in the United States as to Ohio, which we tranfer to our pages:—

"The popularity of the Fraternity of late years has induced many to apply for admission into its mysteries. The roll of its membership has been greatly enlarged—never more rapidly than during the past year. It is customary to make this fact a subject of congratulation. It is however, well to pause and inquire—Has this rapid increase of members strengthened the tie of Brotherhood, which is "the foundation and cap-stone, cement and glory of this ancient Fraternity?" Has it made us more industrious in furnishing the corn of nourishment to the hungry, the wine of refreshment to the sick, or the oil of joy to the afflicted? Has it sharpened the glorious strife of excelling each other in all the qualifications which should characterize our profession as Masons? Has this vast enlargement of the edifice added to its strength and symmetry? Has its interior been made to correspond in harmony and beauty with the magnitude and splendor of its external appearance?

It has been well said—"They mistake the nature of the Masonic Institution who estimate its strength by its numbers, or measure its prosperity by the length of the roll of its initiates. These are not the standards by which either one or the other is to be determined. *Its strength is in its principles, and its prosperity in the character of its members.*"

It is worthy of inquiry whether a longer probation and a more extensive range of studies should not be prescribed before advancement—whether a knowledge not only of the rituals, but of the history, laws and usages of Masonry should not be required before any candidate should be permitted to reach the sublime degree of Master Mason."

In regard to cases of "emergency," the following was adopted :—

"*Resolved*, That all Lodges, under the jurisdiction of this Grand Lodge, which have a provision in their By-Laws authorizing, under any circumstances, *a case of emergency*, be required to repeal the same forthwith, and the Grand Secretary notify the Lodges of the passage of this resolution."

In regard to the so-called body of conspirators, known as the "conservators," the following were adopted without a dissentient voice :—

"*Whereas*, Efforts are being made by persons from other States, claiming to be Masons, to establish among the Masons of Ohio, a secret Order called 'Conservators,' the object of which order is to introduce, in the Lodges in this jurisdiction, different works from that adopted and recommended by this Grand Lodge. Therefore, be it

Resolved by the Grand Lodge of Ohio, That the establishment of such an Order among the Brethren can only result in creating discord and disunion among the craft where such satisfactory harmony now prevails; and that, in the opinion of this Grand Lodge, the objects of this Order are contrary to the true spirit of Masonry, and it disapproves of any Brother in this State becoming a member thereof."

The Committee on Masonic Jurisprudence, having examined the decisions of the M. W. Grand Master, quote the following, as modified by the committee, and their recommendation that they be approved by the Grand Lodge, be adopted :—

1. The Master elect of a Lodge must, before he can preside, be installed by the ceremonies known as the Past Master's degree.

2. A Lodge must not be called from labor to refreshment from one day to the next. It must be regularly closed at each meeting.

3. A person receives the degree of Entered Apprentice in one Lodge, and then removes into the jurisdiction of another. The former gives permission to the latter to confer the degrees of Fellow Craft and Master Mason on him, on terms with which the latter refuses to comply. The refusal restores the Brother to the jurisdiction of the Lodge in which he received the degree of Entered Apprentice.

4. A Past Master is a Master Mason who has been installed Worshipful Master of a Lodge of Master Masons, and such Past Masters can *alone* install the officers of a Lodge.

5. A dimit is a certificate that a Brother is a Master Mason in good standing, and has severed his connection with, and is free from all indebtedness to the Lodge of which he was a member.

The following questions submitted to the committee were thus decided :—

1. After the degree of ENTERED APPRENTICE has been conferred upon a candidate, he is maimed for life by the loss of a leg or arm, can the remaining degrees be legally conferred upon him?

2. To which the committee answer: They can. The ancient charge in relation of the perfection of the person applies only to Entered Apprentices.

The following officers were elected :—Bro. Thomas Sparrow of Columbus, G. Master; Howard Matthews of Cincinnati, D. G. master; Octavius Waters of Delta, G. S. Warden; Thomas L. Larch of Eaton, G. J. Warden; E. J. Phillips of Georgetown, G. Treas.; John D. Caldwell of Cinninnati, G. Secretary.

After the installation of the G. Officers, by G. M. Hacker, of Indiana, the Gr. Master appointed the following Brethren as Grand Officers:—Jas. Murray of Perrysburg, G. Orator; Thos. Guy of Willoughby, G. Chaplain; Peter Thatcher of Cleveland, G. Marshal; Asa Shields of Painesville, S. G. D.; Lewis Canfield of Tremont, J. G. D.; Jacob Eandall, G. Tyler.

After singing "Burns' Adieu," the Grand Lodge closed in ample form.

DORIC LODGE.

THIS is the name of a new Lodge, which for the past year has been working under Dispensation in the pleasant village of Feltonville, a part of the town of Marlborough, in Middlesex County. Its charter was granted on the 14th of December last, and the Lodge was duly constituted by the Grand Lodge on the 19th of January. In the evening the officers were publicly installed by the Grand Master, in one of the churches of the village, which had been kindly granted for the occasion. The house was filled to its full capacity by ladies and gentlemen and Brethren of the Lodge, and from the neighboring towns. At the conclusion of the ceremonies Grand Master Parkman addressed the assembly in his usual forcible manner, on the nature, antiquity and extent of the Institution. He was listened to with great attention, and his remarks were well calculated to leave a favorable impression on the minds of his hearers. At the conclusion of the services in the church, the company proceeded to an adjoining Hall, where a bountiful and well spread banquet had been provided for them by, we believe, Mr. John L. Miller, the accommodating host of the Mansion House.

The Hall in which the Lodge will in future hold its meetings is over the church, is commodious in its arrangements and appertenances, and has been neatly fitted up. The officers installed are as follows:

Phillip M. Millay, M. W.—A. K. Graves, S. W.—O. F. Rollins, J. W.—Willard Houghton, Treas.—Edwin Amsden, Sec.—Charles E. Hall, S. D.—E. M. Taylor, J. D.—L. T. Jefts, Chap.—Geo. Houghton, Marshal—G. W. Warfield, S. S.—W. C. Hazeltine, J. S.—W. L. Witham, Tyler.

THE "AD VITAM" PRINCIPLE OF THE A. AND A. RITE.

THERE is a peculiarity in the Ancient and Accepted Scottish Rite which distinguishes it from all others. In the York, and other co-existent, the officers of the ruling power, are chosen periodically. In the A. and A. Rite, they hold office "ad vitam," or "for life." This "ad vitam" principle in the Scottish Rite, is precisely the same, as that which prevails in the Supreme Court of the United States, and in its Army and Navy; the tenure by which the Justices of the one and officers of the others, holding their positions, being "ad vitam," or for life. But as it is with the Justices of the Supreme Court of the United States, and the officers of its Army and Navy, so it is with the active or ruling members of a Supreme Council, or governing body of the A. and A. Rite. Each and all hold their positions "ad vitam" or "for life," but it is perfectly well understood, that the *life* has its limit, that limit being well defined, namely, during good behavior, or until terminated by a violation of the obligations taken to faithfully, honestly, and truly perform the duties appertaining to the office. Mental aberration, imbecility of mind, or physical disability, also act as an estoppal on the tenure by which the enjoyment for life, of office or position, is held.

The "ad vitam" principle therefore has its limits, and very wisely and properly has it been so ordained. Were it to be otherwise, were there no power by which a high judicial officer, or an officer of the Army and Navy, could be removed for malfeasance in office, because they had been appointed for life, then would the liberties of the people be endangered, the military and naval power of a nation made subservient to the designs of traitors, or the vagaries of imbeciles, the national love of justice defeated, and the national honor trampled in the dust. A remedy, however, was provided by which the faithless and untrustworthy could be removed from their "ad vitam" positions, and that was, by impeachment, or other equally summary process.

In the administration of the government of the Ancient and Accepted Rite, while the "ad vitam" principle was its distinguishing feature, the same rule as in the civil government of great nations was made to prevail, and the active (or ruling) members of the same though elected or appointed "for life," merely held their exalted positions during good behavior; and when false to their trust, unfaithful to their covenants, were subject to all the pains and penalties which the safety of the constitution demanded.

It is true, that so careful have the members of the Supreme Grand Councils of the A. and A. Rite, been in the selection of those who were admitted "ad vitam" members of the same, that there is but one instance on record where it was necessary to resort to impeachment to remove from his honored station a member for life, and that Brother holding the exalted position of presiding officer, or moderator among his peers—for each member of a Supreme Council is possessed of like prerogatives with the others, when in Council assembled, and the voices of the majority are ever held to prevail.—*N. Y. Sat. Courier.*

MASONRY IN THE ARMY.

[We transfer to our columns the following from the pen of Bro. Shupe, who accompanied us on our late tour to the army:]—*Nat. Freemason.*

DURINN a recent visit by myself and a friend, to the armies of the Potomac and the James, we were much impressed with the plentitude of Masonic pins, and also with their evident high appreciation. Particularly among the surgeons was the per centage of Masons large, and very happy are the results which flow from that fact, as many of the sick and convalescent bore witness.

A person who has never been in the army would find it difficult to understand how the finer and social feelings of the men are disregarded in necessary dicipline—how completely machine-life, one of a large lot of the same sort, a soldier becomes and is. No antecedent relations of officer to privates is permitted to work disrespect of discipline; there is no bond of sympathy, no level upon which shoulder-straps and stoga-shoes meet, save one, and that one is not disregarded. The Masonic tent is only where men, without distinction of rank, "meet upon the level and part upon the square."

People who witness this in our national armies can understand why it has been remarked that in all times of civil commotion and turbulence the institution of Masonry has flourished more vigorously than ever, and that all others during such periods have declined—even the Church. The present specially prosperous condition of the Fraternity in this country furnishes the most conclusive proof of the truth of the observation. It is because its teachings are uniform and simple, and practically inculcate principles of unity, equality, honor, Brotherly-love and truth.

In visiting the various hospitals it was surprising how quick invalid eyes detected our Masonic emblems, and how glad and relieved all who could read them seemed to be. At City Point we noticed a sick man upon his pallet so thin and wan that we did not think it proper to annoy him by conversation, and were walking past his bed when he spied a Masonic paper in our hand, and starting up to rest on his elbow he exclaimed, "What paper is that?" "Are you able to read?" we asked. "Yes, if I had anything to read," he replied. Handing him the paper he seized it with thanks, and oh, with what eager eyes did he scan it! He gave his name as Bro. Clark, of Worth Lodge, No. 210, of New York city. *Claiming of us his fraternal right,* he made known his immediate wants, and they were attended to.

In one case, at Point of Rocks' Hospital, we found a poor old German, who was so near death's door that he could not speak, but he pointed to a Masonic pin in the writer's neck-tie, and in Masonic language told us that he was one of us. Need we say that he was ministered to?

[I might indefinitely add instances of such cases: a great number of truthful, unselfish, fraternal attentions on the part of surgeons, officers, and nurses are to be found at every hospital, and should be collated as part of the records of the war.

The great want with all the men, and more particularly the Masons, who, as a class, at home are much accustomed to reading, is the scanty supply of reading matter; nothing could be more grateful to all grades of men, particularly when in hospital or winter quarters, than a good supply of reading matter, to relieve the tedium, and prevent the irksome necessity of counting the pegs in their boots or the stitches in their shirts, for the want of something better to kill time.

Our errand to the army led us to particularly inquire into the condition and needs of the sick and wounded; and with this class more than any other was found evidence of the genuine work of Masonry, and the greatest need of reading matter. If you, Bro. Editor, or the reader of this, could stand by the bedside of one who is compelled to lie upon his back for weeks and sometimes months, and see no one but the regular nurses and physician, with an occasional curiosity hunter, in the shape of a visitor, you could realize that your old papers and read magazines would be by him a thankfully received gift, more prized than a hundred times its value in green-backs. If any reader has been away from his home and native scenes for a long season, and by accident met one familiar with his early haunts, he knows how much relief it afforded him to talk of the old and perhaps common tramping ground, discussing various scenes and remembrances, and how his heart warmed toward that quasi friend—that reader can, particularly if he be a Mason, understand how near, how warm and Brotherlike, will be the intercourse of those in the army who can commune upon the reminiscences and scenes upon that checkered floor upon which both have been equals, upon which all, from the prince to the peasant, must be equals. As a class, no better men, either as officers or privates, can be found in the army than the worthy Freemasons there. Obeying implicitly, ordering considerately, faithful and true, always and everywhere. These are some of the observed effects of Masonry in the army.

UNIFORMITY OF WORK.

We extract the following sensible remarks on this subject from the very able report of the committee of the Grand Lodge of Kentucky, to whom had been referred the complaints against the would-be Dictator Morris for his audacious attempt to impose his charlatainism upon the Fraternity of the country:—

"As regards the practibility of obtaining complete uniformity of work, your committee are satisfied that the idea is wholly utopian and illusory. No real and permanent good can result from an attempt to produce such complete uniformity. So long as the essential landmarks and symbolism of Masonry in the work and lectures are preserved, it is of little consequence if there be some slight difference in forms of expression. As well might you expect to produce uniformity in the features of each human face in the same family, as in the modes of expression of myriads of Brethren spread over the face of the habitable earth. Communicated from mouth to ear, there will necessarily be slight discrepancies in the modes of expression, according to the powers of mind, habit of thought, facility or elucidation, and strength of memory of each lecture. Hardly can two persons agree upon the exact words used by another in conveying ideas. Indeed, your committee doubt that the discrepancies alleged by the conservators to exist in the work and lectures of different jurisdictions have been purposely exaggerated; and that, in reality, in the grand features and essentials, while there no doubt exists slight difference in verbiage, there is a surprising uniformity in all the jurisdictions. Your committee are, therefore, satisfied that, in communicating the work and lectures, the great object to be obtained should be to preserve the grand outlines and symbolisms of the work and lectures, without seeking to preserve the minute details of exact verbiage, the *ipsissima verba*. And they are unhesitatingly of opinion that all modes of attempting to preserve work and lectures by the introduction of notes, keys or cypher, whether by letters or figures, either written or printed, are unlawful and direct violations of one of the first covenants entered by a Mason; and these modes should be unhesitatingly and utterly abandoned. Indeed, in the opinion of your committee, there is but one lawful and Masonic way to communicate the mysteries of Masonry, and that is by *oral delivery*, on proper occasions, to proper persons.

"To your committee it is manifest that the whole mode of operations of the conservators is contrary to Masonic law and usage. It is a bold and systematic attempt, insidiously and by secret workings in the dark, to obtain possession of the different Grand Lodges, control their action, and bring them under the rule of one man, a dictator, who is attempting to override their authority and sap the foundations of their organizations—a scheme worthy of Ignatius Loyala. As has been well expressed by the Grand Master of Michigan, "It is a secret association of Master Masons, within the body of Master Masons, designed to control, in a vital point, the entire body of craftsmen." The attempts of the conservitors, in at least one jurisdiction, to control the action of a Grand Lodge, has already resulted in working infinite injury to the Craft; and, if not properly checked, will produce like results in other jurisdictions.

"The Grand Lodge of Kentucky is supreme within the State in Masonic affairs under her cognizance, and so are the other Grand Lodges, each in their own separate sphere, and they will not acknowledge any supreme head, or submit to such control."

IMPROVEMENT IN FREEMASONERY.

There are some men who never try to learn anything that is useful or good. They pass from boyhood to old age with idle, listless and vacant minds. Of such a man it is impossible to make a Freemason. Any person of good mother wit, ordinary memory, and active habits, by conversing with well-informed Masons at leisure time, may learn the working of the blue degrees in three months, without any interference with his ordinary avocation; and with proper application he may learn the beautiful lectures upon all three of the degrees in twelve months, and this regardless of his early education. Masonry educates a man.—Some of the brightest Masons are men who received but little or no early education. Masonry found them in the field and in the workshop, took them by the hand, led them into her temple, unfolded to them her sublime mysteries, imparted to them a new language, and clothed their tongue with an eloquence that is not to be found in books, or learned in colleges. My Brother, turn your mind back for a moment to the happy years of early boyhood. What thrilling scenes and pleasing reminiscences come rushing back to memory, shaded by the melancholy reflection that they are gone forever! Do you not remember the beautiful grove; the spring that gushed up at the foot of the hill, and sent its bright waters leaping and laughing through the vale; the play ground, the nimble feet that bounded after the flying ball, and the merry voices that mingled their shouts in the youthful sports; the pretty girl for whom you constructed the summer-house of the branches of the green trees, and embellished it with flowers, and whose sweet smile awakened the first tender emotions in your youthful heart? But do you not also remember the old-fashioned school master, who, morning and evening, with the rod in his hand, and the glasses on his nose, drew up the whole school in a half-circle, and drilled them in the art of spelling? How intently you studied the pages of the spelling-book to master the hard words. How ambitious you were to stand at the head of the class, and how deeply mortified you were to find yourself at the bottom of it on the close of the exercises? My Brother, why does that laudable ambition sleep now since you have grown up to be a man and a Freemason? Why do you not strive to excel in Freemasonry as you did then in spelling? Why are you content to stand at the bottom among your Brethren in the Lodge? The same industry and application that made you spell when a boy, will place you side by side with the brightest of your Brethren, if not at the head. The only distinction recognized among Masons is that of an excellence in virtue and intelligence. In all other respects they stand upon a level.—*Anon.*

THE MASONIC SECRET BETRAYED.

BROTHER PUNCH, we regret to observe, has, in his criticism of "This Year's Pictures," violated his Masonic obligation to keep the Masonic secret closely tiled within his heart. Noticing a picture by the famous Jolloper, Bro. *Punch* says: Jolloper has executed but one picture, but it is very fine! It is called the *Masonic Lodge*, and he has represented, with the utmost fidelity all the costumes, emblems, and signs of Masonry. The scene has dramatic interest. An intrusive waiter at the Freemason's tavern has forced his way into the Lodge just as a new Brother is going to be made, and has instantly been cut down by the sword of the Tyler, while the Grand Master, waving the red hot gridiron, denounces the profane miscreant. The terror of the novice can be seen through the white night-cap drawn over his face."

We no more believe in the existence of Jolloper than we do in that of Sairey Gamp's "Mrs. Harris!" We do not believe that such a picture as the *Masonic Lodge* appeared in the last Exhibition! It is Bro. *Punch* himself who must be held responsible for confirming, with the weight of his authority, the popular belief in the important disclosure made many years ago in America, by Morgan, that the Freemasons use the red hot gridiron! He has shown even less discretion than a peon formerly in the service of Lodge *Humility with Fortitude*, in Calcutta, whose son, by the way, is to this day employed by *Chapter Hope*. The anecdote was related in 1855 in the old series of the *Indian Freemason's Friend*. When the meetings of the Lodge used to be held in fort William, Paunchoo was kindling coals for toasting muffins on the occasion of the ballot for a candidate. The latter, being left alone in the outer hall, walked about nervously for a time, and then going up to the peon, asked him softly, "can you tell me, my good fellow, *why* you are preparing that fire?" Paunchoo, who knew the Masonic secret, and was afterwards discovered to be in the habit of making money by conferring Masonic degrees on his native fellow-servants and friends and acquaintances generally, replied—"I hear a sahib is to be made a Mason to-night, and on such occasions I am *always* ordered to heat a small bar of iron; but for what purpose the iron is required I cannot say." "Whew! they wont catch *me*," thought the candidate, congratulating himself on his sagacity. So buttoning up his coat, his mare was soon in a trot homewards, while his heart was no doubt in a gallop. The ballot turned out to be favorable; but great was the surprise of the Brethren when they found that the candidate had vanished, a result which Paunchoo had never expected his joke would have produced. Explanation followed, and in a few days afterwards the candidate was initiated, and "Brother Paunchoo" was suspended for one month.—*Indian Freemason's Friend.*

CAUTION.

WE have received an official circular from the Grand Lodge of Rhode Island, announcing the revocation of the charter of Mount Moriah Lodge No. 8, at Lime Rock, in the town of Smithfield, and the *expulsion* of its W. Master DANIEL SAYLES, from the privileges of Masonry. It also announces the *suspension* of the following persons, late members of said Lodge, to wit:—Augustus M. Aldrich, Wm. D. Aldrich, Jacob Arnold, Geo. L. Barnes, Sam'l Clark, James Cook, Wm. R. Cook, Lewis Dexter, Crawford J. Manton, Arlon Mowry, Atwell Mowry, James M. Mowry, Orrin P. Mowry, Smith P. Mowry, Thomas A. Newell, Ephrahim Sayles, Simon A. Sayles, and Stephen Wright.

The following Brethren, also late members of the Lodge, are declared to be in *good standing*, as unaffiliated Masons, to wit:—W. Ashael Angell, W. Joseph B. Bicknell, W. Stephen Smith, 2d, Bro. Lorenzo D. Ames. Israel Arnold, jr., Dunham Bartlett, Samuel Cole, John A. Cutting, Putnam Emerson, Bradford Godfrey, Joseph A. Gilman, Ozias G. Heath, Henry Jencks, Richard Loy, Samuel Lester, Ahaz Mowry, Albert Mowry, Barney Mowry, Duty Mowry, Smith Mowry, 2d, Elisha Mowry, 2d, Thomas A. Nutting, Alden B. Paine, Mowry Randall, Welcome Sayles, Willard Sayles, Eleazer Sherman, Mowry P. Steere, Libbeus C. Tourtellot, George L Vose, James Wilkinson.

We also learn, by a private note from the Grand Secretary, that the recusant members still continue to hold meetings of the Lodge, under the Mastership of Mr. H. Hartwell Jencks, and to initiate candidates. All such initiations are of course illegal, and the Masons so made clandestine and irregular, and cannot be allowed to visit other Lodges, nor can they in any way be recognized as true Brethren. The Lodges and Brethren in this jurisdiction, and elsewhere, are cautioned against being imposed upon by them.

MASONRY IN THE SOUTH.

Bro. Editor :—Last winter, while in the army, it became the lot of the writer to be stationed in Franklin, La., and while there to make the acquaintance of many Brethren of the Mystic Circle; among them was Dr. Gandy, who had presided over the Franklin Lodge for forty years. He is a model man and Mason. The Brethren told me that he had carefully led them through the great troubles of the country, without leaving a stain upon the Order. In conversation with Dr. Gandy, and in reply to the question if ever politics had entered his Lodge during the present great struggle, he said it never had, nor anything akin to it, but once. He said that at one time, when the war first broke out, several of the Brethren were about leaving for the army, when one Brother arose and offered the following resolution, viz:

"*Resolved*, That this Lodge, and the Brethren thereof, wherever scattered, do recognize that in this war their individual rights are at stake, and we will never affiliate with a Mason unless he shall espouse our country's cause, and support the Confederate government; that we withdraw a Mason's love and charity from all Masons who are found in the United States army."

Said Dr. Gandy, "I arose at once, and informed the Lodge that I had been a Mason forty-two years, and had presided over them for thirty-seven years; and that, in that time, I had endeavored to learn a Mason's duty, and instruct accordingly. I was sorry that my instruction had been so misunderstood; that one of the Brethren, receiving Master's wages, should become so lost to the teachings and trusts of our Order as to put forth such a resolution. When Masonry will not recognize a true and lawful Brother, wherever found, and extend to him Masonic love and charity, I want no longer to be a Mason. If a Mason, although he be in the United States army, should apply for admission to this Lodge-room, if found true, he should be admitted at once."

"I then put the question to the test," said Dr. Gandy, "when even the Brother who had introduced the resolution grew ashamed of it, and voted against the resolution, as did every Brother in the Lodge."

What an important lesson is here taught, thought I. Upon a very cordial invitation of Dr. Gandy, I attended both the Lodge and Chapter, and found that truly it is sweet for Brethren to dwell together in unity. Never was I more courteously treated than while there, although most of the Brethren were earnest supporters of the rebellion.

The Master was careful to have my name in full, my rank, and the particular corps to which I belonged, spread at full length upon the record, "to show," he said, "that although men could meet face to face in battle-strife, yet, as Masons, they met and prayed around our Altar in harmony."

This simple lesson impressed me deeply; and, Mr. Editor, I thought it too good and too important to be locked up in the breast of a single person, so I give it to the Brotherhood.

Let us all emulate the spirit that governed good old Dr. Gandy. Masonry should pursue her work without being interrupted by the hand of ignorance, prejudice, or superstition. She will do more to harmonize the feelings of man to man than any other agent, when free intercourse is offered, under good and

wholesome teaching. Masters, especially, should govern their Lodge with justice and Brotherly love, never forgetting to admonish those who need admonition, and warn those of approaching danger, without fear, who are in need of such warning.

The lesson taught by Dr. Gandy is no new lesson. Christ taught the same when he said, "love your enemies," but the demonstration is in our own age and generation. O. P. Hervey.

—*Mystic Star.*

Obituary.

Brother JOHN B. HAMMATT.

The following Resolutions, commemorative of the death of the late Brother John B. Hammatt, were offered by Brother Moore, P. G. M., and adopted by the Grand Encampment of Mass. and Rhode Island, at its late communication in this city:—

In Grand Encampment, Oct. 28, 1864.

Whereas, It has pleased God to remove from his labors on earth, to his rest in heaven, our beloved Companion Sir John Barrett Hammatt, who died in this city on the third day of June last, in the eighty-sixth year of his age; therefore,

Resolved, That, in the death of our aged and venerated Associate, we recognize with grateful hearts, the beneficence and wisdom of the Great Author of every good, in sparing him to us and his beloved family, until "the sere and yellow leaf" had ripened on his brow, and existence become a burden. *Then*, wisely and mercifully was the "silver cord loosed," the "golden bowl broken," and the spirit, in joy and beauty, returned unto God who gave it.

Resolved, That we will cherish the memory of our deceased Brother, as one who, by his long services, his stedfast and unwavering fidelity, his strict integrity of character,—by a blameless life, and a daily practice of the Christian virtues of charity, beneficence, and truth, had endeared himself to the whole Masonic Family.

Resolved, That we affectionately tender our sympathies to his bereaved children, and other surviving relatives, and invoke for them the protection, guidance, and blessing of our Father in heaven.

Brother E. A. RAYMOND.

The following were also adopted:—

In Grand Encampment, Oct. 28, 1864.

The Committee appointed to prepare Resolutions on the decease of our late Grand Master, Sir Edward A. Raymond, submit the following:—

Resolved, That the services rendered by him to this Encampment entitle his memory to our respectful consideration.

Resolved, That the offices which he was called by the Masonic Fraternity to fill, during a period of more than forty years, afford the best evidence of their appreciation of his merits.

Resolved, That the persistent determination and untiring energy which marked the conduct of our deceased Brother in his business transactions made him eminently successful therein.

Resolved, That we sympathize with the family of our deceased Brother Sir Knight, in this time of their affliction.

For the Committee, Abraham A. Dame.

MASONIC CHIT CHAT.

☞Massachusetts Lodge of this city, had a public installation of its officers on the 16th January, at which there were present about three hundred persons, including the members, ladies and invited guests. The ceremonies of Installation were performed by Bro. C. H. White, in a very satisfactory and acceptable manner. At the conclusion of them several speeches were made by Brethren of the Lodge and others; after which the company repaired to the banquetting hall and partook of one of Bro. Tarbell's elegant entertainments. The new officers installed were—C. W. Slack, W. M—Jacob Graves, S. W.—Charles O. Fox, J. W.—Joseph W. Grigg, Sec.—Charles K. Darling, Treas.—Daniel Seaverns, S. D.—Samnel W. Creech, J. D.

The Grand Lodge of New Jersey held its Annual Communication at Trenton on the 18th January. We have not yet received the Proceedings, but learn from the N. York Courier that the meeting was well attended, and that a large amount of business was transacted. The address of the Grand Master is spoken of as an able and interesting performance, and eminently conservative in its character. The Grand Master expressed his belief that "an absolute residence in the jurisdiction, no matter whether less than a year, was all that was required to entitle a candidate to apply for initiation," &c., and this is undoubtedly correct, provided there be no *local* regulation to the contrary, and the residence be *absolute*. The M. W. Br. Wm. S. Whitehead was re-elected Grand Master, and R. W. Br. Joseph H. Hough, G. Sec.

"Right and Wrong." Messrs. Crosby & Ainsworth of this city, have just published an admirable little work under the above title, which should be in every family. It is full of good sense, and is well written. Crosby & Noyes have it for sale.

Erratum. Page 101, line 7th from bottom, for "years" read yea. It is liable to caveling criticism as it stands.

☞A correspondent inquires—"Whether a Lodge can transact its *local* business at a *special* meeting, when open on the Third degree, such as paying bills, acting on reports, communications, &c , or do any other business except balloting and presenting applications for the Degrees?"

The Lodge at a Special Meeting can do the precise business for which it is called together, and nothing more. It can pay no bills, or in any other way appropriate its funds,—nor can it adopt any Report, or act upon any communication,—except that be the *special* business for which it is *specially* assembled. Neither can applications for the Degrees be received, except by Dispensation. All candidates must be proposed at a *regular* meeting, and their applications must lay over until the next regular *monthly* meeting, unless a Dispensation be obtained to the contrary.

☞A correspondent, writing from St. Louis, under date of Jan. 11th, says—"Price's last raid nearly used up all the Lodges and Chapters in the interior of the State. Lodge rooms burnt, Jewels stolen, and members dispersed, present a sad record; but our trust is in God. We hope the day is not far distant when this wicked rebellion will be crushed, and *all* the people of this *undivided* country be once more gathered beneath the ample folds of the glorious old flag, never again to separate. May God in his infinite mercy send us that day speedily. In the meantime *we*, as Masons, have much to do, and if needs be, to suffer."

Godey's Lady's Book. Godey's Lady's Book for February, is a splendid No.—in all respects one of the best of the series—and we are at a loss to understand how any lady of sufficient means can withhold her name from the subscription list of the work. It is one of the best aids in the cultivation of good taste, literary refinement, and all the more general accomplishments peculiar to females, and especially the younger portion of them, that can be introduced into the family circle. The subscription price is only $3 00 a year.

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MASONRY, THE RECONCILER AND RESTORER.

"It moves still!" in involuntary and triumphant defiance, exclaimed the illustrious Italian Astronomer, even while yet writhing under the torture applied by superstition to crush down the truths of Science: and it "moves still!" *we* no less confidently say to those, if any there be, who have regarded with a cold or stubborn disbelief, the views which since the outbreak of this direful Rebellion, we have steadily and strongly maintained in regard to the coming mission of Masonry, as the *great healer of the wounds, and reconciler and restorer of the peace of our country.* The old adage, "a straw tells the course of the current," is none the less true for being old, and the subjoined extract from a recent number of the *Palmetto Herald*, of Savannah, we hold to be precisely such a straw. We give it with the comments of our talented contemporary of the New York *Courier*, which, it is almost needless to observe, have our cordial concurrence:

A GLORIOUS RE-UNION.

If any one thing, more than another, can tend to prove the strength of the Masonic tie,—how, those who by the force of circumstances, probably beyond their control, have not only been kept apart, but politically speaking, compelled to view each other as enemies; yet can when the opportunity offers itself, meet as Brethren, as friends, members of one common family, surrounding our common altar. The following paragraph, copied from the *Palmetto Herald*, published by permission of General Sherman, at Savannah, subsequent to the occupation of that city by the troops of the Union, will give the strongest testimony, and show

how far Masonry may operate in restoring peace and harmony to our bleeding country.

The editor of the paper alluded to, writes from that city on the 29th ulto., as follows:—

"On Monday evening an extra meeting of Clinton Lodge, No. 54, was held at Masonic Hall, corner of Bull and Broughton sts., Bro. Simon E. Byck, W. M. Last evening it was my privilege to attend a meeting of Ancient Landmark Lodge, No. 231, at the same hall. There were present, members from Massachusetts, South Carolina, Georgia, Alabama, Mississippi, Tennessee, Kentucky, Virginia, Illinois, Indiana, Colorado, Michigan, Iowa, Wisconsin, New York, Ohio, and perhaps other States, all meeting in perfect amity. To night a regular meeting of Georgia Chapter, No. 3, is to be held, and in one or two nights, Solomon's Lodge, the oldest in the country except St. John's of Boston, will hold a regular communication. Com. R. T. Turner, one of the oldest Masons of the city, is H. P. of the Georgia Chapter, and W. M. of Solomon's Lodge. All the officers of Ancient Landmark Lodge were present last evening, and the occasion was a most interesting one."

"It must have been a joyous, and glorious re-union."—*N. Y. Courier.*

Yes! "It must have been a joyous and glorious re-union"! and the harbinger and omen of a grander, more joyous, and more glorious one soon to come, and of which Masonry and Masons shall be the mighty means and mediators! WAR—stern, relentless, but alas! necessary *War*—has now nearly accomplished its painful, but unavoidable part in the great work of maintaining the supremacy of *Law*, the authority of the *Constitution*, and the inviolable sanctity of the "Flag of the *Union!*" For four years the sanguinary struggle has continued without intermission, between Loyalty and Rebellion! Holocausts of victims, not surpassed in number by the world-desolating wars of Attila or of Genghis Khan, have been offered on the blood-streaming Altar of internecine strife,—thousands and tens of thousands of once happy homes have been transformed into sad and solitary abodes of desolation and mourning, wherein "Rachel weepeth for her children because they are not." America, erewhile the object of the old world's admiring envy, as the favored land of Liberty, Peace, Prosperity and Progress, has now gained the less enviable, but more formidable fame of a wager of war, on a scale before whose gigantic proportions even the Wars of the Persians and Greeks, the Romans and Carthagenians, in ancient times, and those of the Goths, Huns, Vandals, of a later period, and, in yet later times, the sad Civil Wars of the Roses, and of the Great Rebellion in England,—of the Succession, between Austria and France—of Napoleon the Great with all Europe—and, later still, of the Crimean and Italian Campaigns—vast and violent and sanguinary as each and all of these were—sink into a pale and puny insignificance! And now the end approaches! The resolute resistance of Rebellion—most heroic, had it been put forth in a better cause!—is fast falling beneath the stern, concentrated and crushing blows of Sherman and Sheridan, Thomas and Grant, by land, and of Farragut and Porter by sea; and sanguine indeed must be the Southern heart that can see anything but the inevitable prospect of defeat to *Rebellion* and universal triumph to the *Union Arms*, in the now almost present future! The coming of that day will offer to the march of Masonry a yet more glorious field of noblest, holiest triumph—the triumph not of War and Blood and Death, but of *Peace*, Good Will and Love!

When Milton wrote:

> "Peace hath her victories, no less renowned than those of war,"

he enunciated only the mean and mutilated half of a great lesson, whose grandeur might well have breathed upon his pen a loftier inspiration. Look at War in whatever way he will, no thoughtful, enlightened Christian man, can ever regard it in any other, or more attractive light, than that of a terrible, though oftentimes just and necessary *evil*, realizing the truth of the too painfully true maxim:

> "Ense recidendum est immedicabile vulnus."*

To the young, thoughtless, ambitious, daring mind, there may be, and doubtless is, a dazzling attraction in the picture of the

> ——"The Soldier,
> Full of strange oaths, and bearded like the bard,
> Jealous in honor, sudden and quick in quarrel,
> Seeking the bubble reputation
> Even in the Cannon's mouth."

But all such ideas of "glory" must provoke, not merely the ridicule, but the contempt and indignation of all humane, Masonic, God-fearing, and man-loving hearts. There is only one aspect under which War can, or ought, ever to be viewed in a more favorable light, and even then its form must still be one of terrific grandeur, and awe-inspiring majesty, not of winning attractiveness or elevating pleasure: and that is, when, after all other honorable and peaceful means have failed to ward off *Wrong* and uphold the *Right*—when violence attempts to tread down Justice, when Tyranny aims his deadly blows at Freedom, or Rebellion rises up with lawless fury to overthrow the sway of just authority, and to pierce with parricidal hand the heart of Loyalty:—Then indeed, War assumes a grand, though still most dark and direful majesty of mein, and with hearts still grieving for the sad necessity, we are bound to seize and wield, and even in the midst of sorrow, to *bless* the *Sword!*

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*' The incurable wounded limb must be amputated."

"The Sword! A name of dread! yet when
Upon the freeman's thigh 'tis bound,—
While for his Altar and his hearth,
While for the land that gave him birth,
The War-drums roll, the trumpets sound,—
How sacred is it then!
Whenever for the Truth and Right
It flashes in the van of fight—
Whether in some wild mountain-pass,
As that where fell Leonidas—
Or on some sterile plain and stern,
A Marston or a Bannockburn,
Or 'mid fierce crags and bursting rills—
The Switzer's Alps—grey Tyrol's hills—
Or as when sank the Armada's pride,
It gleams above the stormy tide—
Still, still, when'er the battle word
Is Liberty—when men do stand
For Justice and their Native Land—
Then Heaven *bless* the *Sword!*"

Yes: Under this aspect, our sense of Justice, Truth, Honor—our love of Liberty—our loyalty to native land—impart the majestic grandeur of *Right* to the image of War, but still there is no *love-exciting beauty* in the grand, stern statue!

All highest and truest beauty and loveliness must pertain to PEACE; for, as *War* is, at best, the necessary evil begotten of the perverse passions of the human heart by the Arch-Rebel of the Heavenly Hierarchy, so is PEACE—the blessed offspring of the *Supreme Source* of all that is truly beautiful, benign and blessed, the Great Almighty and Eternal Father of the "*Prince of Peace!*" of Him from whose mission of Mercy, and marvellous lesson of Love, Masonry reverently receives and adopts the best and highest sanction of its Heaven-derived principles. Well may the words of the beautiful Christmas Hymn thrill with even more than wonted power through the heart of every true Mason:—

"Hark! the herald angels sing.
Glory to the New-born King:
Peace on Earth and *mercy mild*
God and Sinners reconciled!"

Peace then, has not alone "her victories, *no less* renowned than those of War," but victories of *far higher* value, and far more solid and enduring fame. It is in Peace that trade, commerce, agriculture, the arts of civilization, flourish and prosper,—science, learning, literature, are advanced and developed: the gentler virtues and amenities of life are fostered, and true religion is diffused more widely and deeply throughout all ranks of society. It is true, indeed, that there is ever an alloy of what may be termed the less manly vices clinging to, and counteracting, the pure blessings of Peace, but that amount of evil is but the necessary consequence of the imperfection of humanity, and must not be admitted as an argument against the lofty preëminence, in all that is good, holy and happy, of Peace over War. The return of Peace, then, to our war-torn and strife-distracted country, while it must be looked forward to with joyous, grateful anticipation, by every humane and patriotic heart, must present to every Masonic mind, in yet stronger and more vivid colors, a heart-cheering prospect of most dignified labor and most ennobling duty—labor and duty, that shall develop and apply the principles and practice of Masonry to the restoring of the *only true Peace*—the Peace of love and reconciliation,—to the alienated, enraged, passion-perverted, sorrow-torn hearts of America's contending sons. Happy, thrice happy, will be the day, now we trust not far distant, when we shall be able joyfully to adopt and adapt, King Richard's words:—

"Now is the winter of our discontent
Made glorious summer by this sun of PEACE:
And all the clouds that lower'd upon our house,
In the deep bosom of the ocean buried:
Now are our brows bound with victorious wreaths,
Our bruised arms hung up for monuments,
Our stern alarums changed to merry meetings.
Our dreadful marches to delightful measures!"

The actual cessation of warfare and battles, which will result from the crushing and overwhelming blows of the Union arms, will of course, constitute no real solid peace. In the hearts and homes of the defeated there will and must remain a smouldering fire of grief, revenge and bitterness. To expect anything else, is manifestly opposed to all the principles and motives that agitate, control, and influence the human heart. So long as that deep and deadly, though hidden fire of enmity remains, the South will be as one vast volcano, whose eruptions are stopped and stilled indeed, for the time, but only too probably to burst forth with intenser fury at some future time, and spread destruction and devastation all around! For many long years previous to that terrible eruption of Vesuvius, which destroyed the cities of Pompeii and Herculaneum, and buried beneath its burning lava-tide, life and beauty, the works of art, the wealth and pride and power of the loveliest region of the Roman Empire; the dread volcano had remained at rest, only indicating by one slight, curling column of smoke, issuing from its centre-summit, that the subterranean fire was not "dead, but sleeping:"—and the inhabitants of those luxurious cities, and sunny vine-clad, verdant plains and mountain slopes, were lulled into a false and fatal security, and at last had come to regard the history of former eruptions as a tradition of the past, which had little or no concern for them. They awoke from that fatal sleep only to meet their doom !

And so it is too likely to be with us, unless we can extinguish at once and forever the smouldering embers of hate in the hearts of our Southern Brethren. To effect this great end, power, force of arms, compulsion, legal enactments, all resources of the cold, scheming head, and stalwart arm, will be utterly impotent and unavailing.

There is *one*, and *but one*, agency that can effect it—the agency of Love—all powerful, all subduing—all softening—all-holy LOVE ! What organization or instrumentality, then, can bring this mighty agency to bear with the same force, and free, expansive preponderance of weight, so readily and effectually, as the great *Brotherhood of Masonry*, whose pillars rest on the foundation Rock of LOVE and CHARITY ? It were useless to recapitulate the arguments so often before adduced by us in support of these views. Let it suffice to say that, looking to all the principles and teachings of Masonry—to the solemn obligations of love and good will, by which all its members, of whatever country, creed, or political bias, are irrevocably bound—to the proofs exhibited, even in the present war, of the efficacy of those obligations, in leading those, who, but a few short hours before, had been arrayed in deadly strife against each other, to render every aid and comfort to wounded and fallen foes,—now foes no longer, but suffering Brothers—looking to all these things, we cannot but come to the conclusion that, either Masonry will succeed in effecting reconciliation, and in re-uniting the now severed ties of union and friendship between North and South, or that reconciliation and re-union *never can, and never will, be effected by any agency whatever.*

But we believe that Masonry *will* effect it. We believe that all our Brethren will, as one man, rise to a full sense of the high, holy, and solemn duty incumbent upon *them*, and impossible to *all others;* and that, animated and inspired by love of their Order, love of their country, and love of their fellow-men, they will devote themselves sedulously and energetically to prove themselves worthy of the high mission, to which Providence plainly summons them. Nor will they imagine that the field for the performance of this duty is presented in the South alone, and in personal communication with their Brethern *there.* There is much, very much, for them to do *here* in the North. A stern spirit of retribution and revenge is too widely prevalent in our midst, and it must be superceded and supplanted by a spirit of mercy and forgiveness, as the first step towards softening and soothing the galled and irritated feelings of the subdued South. As we were among the first to advocate the assertion and vindication, by all necessary power, of the authority of the Government, and the sacred entirety of the Union, so do we now as ever, no less strongly maintain the wisdom and the duty of mercy towards the vanquished. However great may have been their errors, however blind the infatuation of their folly, still would we say :—

" Be to their faults a little blind,
Be to their virtues *very kind.*"

Let us bear constantly in mind ourselves, and no less constantly impress on the minds of all with whom me may come in contact, the great object, at which we ought to aim—an object whose majestic magnitude and grandeur ought a thousand times to weigh down all mean, malignant ideas of punishment and revenge, insidiously cloaking themselves under the pretentious and plausible cloak of " Justice," to whom the dying invocation of Madame Roland to Liberty, may often too truly be applied—

"O ! Justice, Justice, what crimes do men commit in thy sacred name !"

Let us ever strive, not merely to remember, but to *act up* to the principle of that blessed prayer—"Forgive us our trespasses, as we forgive them that trespass against us !" When the demon of Revenge, assuming the pure garb of Justice, essays to take possession of our hearts, let those words of the " Prince of Peace" exorcise the foul fiend—let us

" Though *Justice* be the plea, consider this—
That in the course of *Justice*, none of us
Should see salvation : we do pray for mercy,
And that same prayer doeth teach us all,
The deeds of mercy !"

Let us think too, we repeat, of the greatness, the grandeur of the object before us—AMERICA RECONCILED, RESTORED, RE-UNITED ! In other words, the sky of humanity, progress and freedom, cleared of the dark clouds and tempests by which, for four years past, to the dejection and dismay of every friend of freedom and of his fellow-men, it has been so terribly darkened and disturbed, and become once more pure and clear and bright with the Heavenly light of Peace and Love.

AMERICA'S RE-UNION is LIBERTY'S REDEMPTION. That is the object we have to keep in constant view, and selfish, unpatriotic, dark and debased must be the heart of Mason or of man, that would not be stirred and stimulated by so grand and glorious a motive, to labor, struggle, " agonize," patiently, loyally, lovingly, for the attainment and completion of so blessed an end. In thus urging the fulfillment of Masonic Duty, we are simply advocating that which can alone bring happiness and prosperity to a man, or a nation, or the world at large—*Christianity in action.* We have long had enough of Christianity, or religion, in words, in profession : but we all know only too well how very short of such profession has our practice, whether individually or nationally, fallen. Had the spirit of Masonic Love or Christian Charity—for the terms are synonymous and convertible—permeated and pervaded the hearts of our people, the horrors of this dreadful war would never have occurred. Let that benign spirit return and exercise its mighty, magic influence, over our course now and henceforth, and the alienated hearts of America's sons will be reconciled, Union will be restored and re-established on a strong and durable foundation, and the onward progress of Humanity and Freedom will be permanently secured! In prayerful, not proud, anticipation of that joyous and soul-delighting consummation, we would, as our last words, say to our Country—to our Brethren—to all who love AMERICA—

If UNITED, *now and ever*,
Thou shalt grow so great to be,
That the wondering World may never
Through all Time thy equal see!
Yes! let PATRIOTS ever steer thee,
Undismayed by men or things!
Let RELIGION'S cherub cheer thee
As aloft she sits and sings—
So an Eden, not an Edom,
Shall thy happy name be read,
And the glorious SHIP of FREEDOM
Weather all the *rocks ahead!*

BLUE MASONRY.

THE tendency of Masonic opinion is contrary to the principle, that the lower degrees form the basis of the Institution. It is nevertheless true. It is on the superstructure of the lower degrees that the whole fabric of Freemasonry rests. There is a right vested in the Entered Apprentice that no legislation can deprive him of. All Masonic authority is derived from Blue Masonry, as on this branch the higher grades must depend for the material of which their bodies are composed. It is a contradiction in terms to call the Chapter, &c., the higher branches of the Order. It is not the fact—these are merely appendant to the first, or central point, the Blue, and they must move in harmony with the central power, or their course will be arrested, and they must come to a sudden stop.

The Chapters and other branches of the Institution are indebted to the Blue branch for life, for vitality, for food and nourishment, otherwise they could not exist. This position cannot be denied, but must be admitted by all. So true is this, that the higher branches of Freemasonry, so called, have only an existence by permission of the Blue. If at any time it was deemed beneficial or necessary to the harmony or existence of Freemasonry, to abolish the Chapter and other degrees, the authority to do so certainly rests in the Grand Lodge, which represents Blue Masonry. The authority to confer the Arch and other degrees came first from the Lodges, subsequently the authority was transferred to, or delegated to the Grand Lodge.

The power which creates can destroy—this is a fixed axiom—and as the Chapters and other degrees were created by those who were in the possession of the Blue degrees, so they can either by legislation or non-affiliation put a period to the existence of these appendant degrees. Each Grand Lodge, if the members wish it, can absolve the connection within its jurisdiction, or it may be done by the common consent of all the Grand Lodges, and thus at one and the same time, abolish those degrees throughout the world.

It is not, of course, desired that such should be the case. Nobody wants to see the destruction of so good a thing; but the above is only written to show that the governing power in Freemasonry is in the Grand Lodges or Blue Lodges, and not in Chapters or Encampments. We commenced by stating that the tendency of opinion is subversive of the above principles. It has been mooted that Past Masters made in a Chapter have rights superior to those elected and installed Masters of Lodges. If this were so, then the creature is greater than the creator; this nobody will admit; and yet to claim for Chapter Past Masters the right to install Masters elect, is to claim a right for the created that only exists in the creator. The high sounding names of degrees above the Master Mason seem to attach an importance to them to which there could be no objection, if no pretensions of superiority were set up. We do not wish to see the order of things reversed, and the original become secondary, and neither do we wish to see that of the Chapter and other degrees lay claim to a superiority to which they have no right, and to which, from their position and connection, they are not entitled.

The present arrangement presents a beautiful and harmonious system, and it is much to be desired that it shall ever remain so, as much injury must result from a clashing of interests in the several branches of the Order. Grand Chapters were formed subsequent to Grand Lodges, and out of these originated the General Grand Chapter. The same is true of the Grand Encampments, and General Grand Encampment, and all derive their original power from the Grand Lodges who represent the primary or original degrees, that is, Blue Masonry.

Should either the General Grand Encampment or Grand Chapter assume powers antagonistic to Blue Masonry, it would be fatal to their own existence. This is a subject of much interest, and we fear it is not looked into in all its bearings by the legislators in Arch or Templar Masonry. We connect Templar Masonry with the system, as it is introduced into almost every jurisdiction, and has its proper place assigned to it wherever it exists. So long as each branch confines itself within its proper sphere, no conflict of jurisdiction can arise. We trust that such will always be the case, and that the several branches will not invade the rights of others.—*Mercury, San Francisco.*

MASONRY IN INDIA.

WE learn from the *Indian Freemason's Friend* that the *Parsee* Brethren have established a Lodge called Rising Star. The editor of the Bombay Magazine writes that the "sincerity, earnestness, and application they throw into the work would do credit to the first class Lodges in Europe We never saw E. A.'s and F. C.'s subjected to such strict examination in any Lodge in India. After their labor is over, more sociable companions cannot be met with at the banquet table. Many of these Brethren are scattered all over India now, and not one of them has brought discredit on the Order, but everywhere are striving for advancement, and gaining the good will and respect of all with whom they are associated."

MASONRY IN TURKEY.

Our Lodge is, as yet, few in numbers, and is maintained in strict conformity to the commands of the G. L. of England. It bears the name of the present British Ambassador here, who is the P. G. M. of Turkey. The P. G. L. has been held in the British Embassy, where some time since, I delivered an address or lecture on the Islam Dervish sects, which was subsequently published in an English Masonic periodical. I then held the office of J. W. in the P. G. L. and was also M. of the Bulwer Lodge. As the existence of Masonry here is somewhat connected with my own I may add, that I took the three degrees in the M. L. of Chillicothe, Ohio, in 1850, and on my return here joined with some Brethren in establishing a Lodge called the "Oriental." When its members became somewhat numerous, with others, we formed the "Bulwer Lodge;" and, in the meantime a French Lodge, called "Le Bospheri," under the "Grand Orient" of France, the " Deitchu Bund," (English,) and an Italian Lodge, (French,) called the "Unione," were founded. The most numerous Lodge is the Italian; besides Italians, it has members of all nations and religions—Heathen, Christian, and Islam. It has recently established a school for the education of poor children generally and has, I learn, received aid for this purpose from the Italian government. It has taken a spacious building in a good position in Pera, (that part of Constantinople in which Europeans reside,) called the "Masonic Temple," and has kindly invited us to hold our meetings there, paying as much rent as we felt able; we availed ourselves of the offer. The "Oriental" still meets in its original rooms. In the Italian Lodge there are several Mussulmen; in the Bulwer, three, two of whom have been there initiated; the third had already been initiated in Berlin.

There are one or two Lodges in Smyrna; one also, I believe, at Beyrout, in Syria; and another in Alexandria, Egypt. An attempt was made some time since to introduce Masonry into Persia, by N. G. Faruh Khan, with whom the American treaty with Persia was negociated. He had become a Mason in Paris, and with him several members of his embassy. On his return to Teheran, a lodge was formed, and many persons were initiated; but the Shah having heard of it, and objections having been made (why, I cannot appreciate) to his own admittance and initiation, he denounced it and exiled some of its chief members, among whom, one, Melken Khan, is now here in exile. The present Persian minister here, N. G. Mirzan Ahrund Khan, is a Mason, initiated in an India-English Lodge, and so is the secretary of his legation, Neriman Khan. Among the Ottoman officials who are Masons, I may mention N. N. Fuad Pacha, the Grand Vizier, or chief minister, the master of ceremonies of the court; Kiamil Bey, the first governor-general of Smyrna; N. G. Cabooli Pacha, (all private Masons,) and several individuals, who are members of the Lodges existing here. The former never visit the Lodges, either on account of their various occupations, or in consequence of the prejudice which exists among Mussulmen generally against Freemasonry, which they call *"Fer Masonry."* It has been the desire of the Lodges here to receive Mussulmen for initiation, and to remove this prejudice, which has its origin in ignorance of the true principles of the craft. Those hold that Masons are all atheists, and that they do not believe even in the existence of a God! They also suppose that Masons meet in secret to perform the most atheistical ceremonies; and holding this view, to be known as a Mason is to be considered all that is worthy of abhorrence.

I particularly mention this, so as to remove from your minds the idea that there are Masons among Mussulmen. I see in your periodical, anecdotes to show that this is the case; and I can assure you that nothing is further from the truth. If there be any, it is only those few who have become so in European Lodges, as above mentioned. These may be more numerous than I am aware; but there are certainly no Islam Masonic Lodges nor Islam Masons anywhere in the East. That there are orders or sects, with signs and symbols somewhat parallel to those of Masons, I will not doubt; but they are strictly Mussulmen, and exclude all, who are not Mussulmen, and will not allow themselves to even be called Masons, for the reason above stated. This I have ascertained from those who have become Masons. They are willing to come to the M.·. L.·., but cannot reciprocate, by allowing other Masons to be present at the secret or strictly Islam ceremonies performed in their own *Tik-kehs,* or Convent Lodges.

You are doubtless aware that the Mussulman world is divided into two branches or sects, one called the *Sunnees,* or orthodox, and the other the *Shecyee,* or dissenters, and that this division among the Mahommedans arose from differences between the followers of the Prophet on the subject of his succession. Although he had many children, many of them died in early youth, and he left no son to inherit his faith and supremacy amongst the Arabs. The latter, on his decease, elected, in succession, three of his eminent friends, as his *Caliph* or successor, and, after their death only, elected his nephew, *Asli,* as the fourth direct successor. This delay in selecting Asli, who, besides being his nephew, was also married to his daughter, gave great dissatisfaction to some of the faithful. These never acknowledged the legitimacy of the first Caliphs—Omar, Abubekir, and Othman—and the ill-will which ensued between the two parties resulted in the murder of Asli, and nearly every member of his family. The feud still continues; the Persians persist in declaring that Asli was the only legitimate Caliph, and that it was the Prophet's design and intention that he should succeed him, whilst the Turks, and the vast majority of all other Mussulmen, recognize the whole four Caliphs by election. The violence committed against Asli has only rendered his memory the dearer to them; they have even deified him, and some declare him superior to the Prophet himself. These are the *Shecyees;* and the Turks, &c., are the *Sunnees.*

This division led to grave differences regarding certain portions of the Koran and whilst the Turks interpret them literally, the Persians give to them spiritual and mystical meanings. Mohamed was quite illiterate, and could neither read nor write. Sali was a distinguished scholar, and must have been of great service to the former in the committing to writing and composition of the revelations which he believed were transmitted to him from *Allah*, or "*the God*." I have a very favorable opinion of Mohamed, as a reformer of his brethren of Arabia, the greater portion of whom were gross idolators, and also as a law-giver. To a certain period in his career, I hold that he was actuated by excellent intentions, and that only later in life he became actuated by human ambition and human passions, which seriously darkened his reputation. Although Ariabian history makes no mention of it, I believe that, long before his time and day—his life—there existed in Arabia, and parts of Persia, a spiritual religion of one supreme God, which had its origin in India. It appears in many portions of the Koran, and is distinct from the religion which the Prophet found in the Old and New Testaments. In the absence of a better name, I call this "Oriental Spiritualism," and it is the basis and origin of all of the Dervish orders or sects to which I before alluded. One of their chief principles is, that God is a supreme spirit, from which emanated the spirit of man; that the latter came from the former, and returns to it after the death of the body. This principle of faith is comprised in one of the series of the Koran, and is certainly neither in the Old nor the New Testaments.

The Dervish Orders, though differing with ordinary Mussulmen in the interpretation of the Koran, are, nevertheless, all Mussulmen, and would be grieved to be thought otherwise. All of their rites, symbols, and costumes are commendative of the prophets—or rather of the 4th Caliph, Sali; and though they do not trace their history beyond them, I have every reason to believe that their peculiar belief and rites are of a far more remote origin. Almost all of the Dervish Orders came from Persia, and, to the present time, this country is filled with the strangest of mystical ideas about the Deity, and the means of being re-absorbed in it through prayer and direct mediation. Ecstatic mental excitement is considered as inspiration; and whilst under its influence, man becomes possessed of great spiritual powers, so as to change nature's laws and perform miracles. The minds of some men are often overawed, or, as it were, fascinated by the superior energies of others; some give themselves up voluntarily to the guidance of those whose principles please and gratify them, quite without consulting their own judgment as to their earnestness, and in time become so wedded to them as to sacrifice even their own existence for their sakes. In most of the Dervish Orders, the most implicit obedience to the Superior is required, under the severest vows, and the noviliate giving himself up, body and soul, to follow blindly the injunctions and influence of his Spiritual Director.

The preceding will serve as a short preface or prelude to whatever I may hereafter communicate to you regarding the initiation, the signs, symbols, and principles of the Dervish Orders, and you can decide for yourselves how far any of these resemble Freemasonry, or belong to any degrees of the Craft. It would not be suitable for me to offer any comparisions or parallels between them; and yet they may not be without interest to yourself, or your readers. I nevertheless feel some hesitation in writing you on such a subject, which, though a new and novel one, may not meet with favor. In that case you will oblige me by apprising me of the fact at your early convenience. In the meantime I remain, dear sir and Brother, fraternally yours, JOHN P. BROWN, P. M.

MASONRY IN SAVANNAH.

Savannah, Georgia, January 6, 1865.

BRO. REYNOLDS:—It is known to many of my Illinois friends that I abandoned the publication of the *Greene County Loyalist*, and enlisted as a private soldier in Walker's famous Missouri Light Battery. I have written to various papers giving accounts of our marches and battles, and have also written to Masonic Brothers, of our great deprivation of Lodge privileges. But once within the last year have I beheld the "Great Light," or heard the sound of the Master's gavel calling the Craftsmen to labor, and that once was last night. In company with Bro. CURTIS, of Illinois, I sought admission into Solomon's Lodge No. 1, and after patiently waiting until some hundred or so officers of the army (and some privates, too,) had passed through the hands of the examining committee, I was ushered into the most beautiful Lodge room it has ever been my privilege to enter, just in time to see the closing scene in the raising of a Brother to the sublime degree of a Master Mason. The chair (or rather, "throne,") was filled by the Master of the Lodge, RICH TURNER, Esq., a venerable, intelligent and worthy Mason. The room was crowded to a degree of uncomfortableness, by citizens and soldiers, (Generals, Colonels, Majors, Captains and Privates, mingling together as if such a thing as *rank* existed not in the service) The work was beautifully executed, and everything seemed to conspire to render the evening one of pleasure and of profit. By my side sat a rebel prisoner, who had got permission to visit the Lodge without a guard, the word of a Master Mason being a sufficient guarantee that he would return promptly to his quarters when the Lodge should close. Rebels and Union men mingled in that throng as if no war was going on, and I doubt not each one prayed that the clangor of arms might soon cease. Oh! Masonry, thy influence over the human soul is truly wonderful! A little incident occurred worthy of record. An officer of the Federal Army brought into the Lodge a "collar and apron," both very beautiful, for the purpose of having them restored to the rightful owner. It seems that a party of our soldiers were pillaging the house of a rebel, carrying off, not eatables, (a soldier's lawful prize) but every thing else that struck their fancy. The lady at the sight of the devastation of her household, exclaimed, "*Is there a Freemason here who will protect me?*" The words run like an electric spark through the nerves of Capt. ——, who incontinently commenced an indiscriminate booting of the mob from the premises. Pursuing his way with the column, he was informed a soldier had carried off from the house alluded to, some articles pertaining to Masonry. The soldier was forced to give up his spoils, (of what use to him?) and the gallant and true Brother carried them safely to Savannah, and at the meeting last night, placed them in hands that will convey them to the rightful owner. This incident affected me more than anything that has ever come to my notice in our noble Institution. God bless Freemasonry.

I saw in this Lodge a bible, presented to it by General Oglethorpe, which is highly prized.

I will close this letter by asking a question, now of interest to Solomon's Lodge, to wit:—Does a black ball, cast through mistake in regard to the candidate's identity, make a final rejection? as if I black-balled JOHN SMITH, Apicorn street, supposing it to be JOHN SMITH of Greene street, and the proceedings are of record, and weeks pass before I discover my mistake? Your opinion on this question will be highly prized by our Worshipful BRO. TURNER.

Fraternally, ISAAC H. BOYLE.

The ballot was spread for the *wrong* person, and should be spread for the *right* one.—*Trowel.*

QUESTIONS IN JURISRRUDENCE.

[From the Masonic Trowel, Illinois.]

A MEMBER of this Lodge joins in a petition for a new Lodge; his name was inserted in the charter, but he continues to pay dues and exercise membership in this Lodge; of which Lodge is he a member?

Of the new Lodge. The charter is his demit, of which your Lodge is Masonically bound to take notice.

The Master being absent, the S. W. opens the Lodge; is he bound to call a Past Master to the chair to confer degrees?

He is not. "Wardens may preside and confer degrees in the absence of the Master."

Does the loss of an eye make a man ineligible to the honors of Masonry?

It has been repeatedly decided in this jurisdiction that it does not. Such is our opinion.

Is it necessary to obtain a demit from a Military Lodge in order to join a Lodge at home?

Military Lodges can make Masons, but they cannot admit members. All the Military Lodges hailing from this jurisdiction, have been specially instructed to give certificates to candidates raised to the degree of M. M., so that they may be able to affiliate with chartered Lodges at home. There are no members of Military Lodges but those named in the Dispensation.

A candidate for the second degree was rejected in my Lodge; the question arose when he could be balloted for again; I decided that he must wait twelve months; was I right?

The Grand Lodge has decided that he may be balloted for at every regular communication.

At our last installation of officers, our Treasurer was installed by proxy; was it legal?

It was not. No one can take and make vows and covenants for another in Masonry.

A sends in his petition with the fee; he is rejected. What shall be done with the petition and money?

Return both to the petitioner.

Can charges be preferred against a member who is indefinitely suspended?

It is the opinion of our most eminent Masonic jurists, that a Mason under suspension may have charges preferred against him while under suspension. In this we concur.

THE INEFFABLE WORD.

FROM the symbolism of the Word, as expressed by the triangle and the circle, the initiated progressed to a vocal expression; for as the primitive emblem was merely visible, and appealed to but one sense, it became requisite that the secondary sense of hearing, should be employed to convey a more emphatic enunciation of the enigmatical meaning, conveyed by the traditionary creation. Consequently, a combination of sounds, or the expression of a sound, was either a substitute for, or engrafted upon the original mute symbol of the Deity's existence.

The Hebrews, in common with all other mystics, attributed indefinite potency to a knowledge of the Word, and a word of accredited infallibility was regarded as a species of talisman among all worshippers of antiquity. The Jews were particularly superstitious, wearing amulets, charms and other safeguards; whence in these modern days, we have derived the custom of reverencing scrapularies, reliquaries, and other consecrated ornaments, presumptively possessed of superhuman virtues.

The Koballa contains six hundred and thirty names of the Deity, the reason for which number is readily detected in the number of days in the Hebrew year, one name being dedicated to each day of the lunar months. The Jews, possessing originally no hierarchy of angels, much less a calendar of saints, daily invoked the Deity under a separate title, while the Romanists, of our time, having at least a dozen saints to each day of the year, are enabled to place themselves under the patronage of celestials best suited to their taste. Even we of ordinary habits, have preserved, in common nomenclature, the pagan dedication of the days, and hence we speak of the Moon's day, the Sun's day, Thor's day, Woden's day, &c., &c.,

The Hebrews had two names for the Deity, but one was applicable solely to the Divinity of Israel. In the cosmogeny of Moses, the law-giver designates the Creator under the title of Elohim—which however appears to have been a Canaanite word, plural number, meaning Gods, whose singular has not been preserved in the Hebrew tongue. But when Moses comes to speak of the God of Israel, he uses a term singular—Jehovah—which is accepted by the Jews as the ineffable word—one which a conscientious Jew will not pronounce, through fear of breaking the mandate against taking God's holy name in vain. Conseqently, when the Jew stumbles upon the *word*, represented by them, and the Masons, by the Hebrew consonants, Yod, Hi, Vau, Hi, and by the learned Jews, by three Yods, he pronounces the word Adonia, which is literally translated "my lord."

From this Jewish custom, based on an erroneous interpretation of the commandment against sacrilege, we have adopted this Word as the ineffable name.

The Jews, literally construing the mandate against employing God's holy name vainly, which is simply a figurative way of forbidding perjury, as all testimony is given in the name of God, the unseen judge, conferred a quality and virtue upon a word which it could not possess, and abstinence from its pronunciation into a frivolity, when employing a synonym.

The term, Elohim, is interpreted to signify justice, while Jehovah is accredited to designate mercy. These are but whimsical fantasies of commentators, for Elohim is derived from the worh El or Al, a holy name of the Sun, and consequently of the Deity, among the Egyptians, whence Moses borrowed his cosmogony. Indeed, El is used in the Hebrew as a synonym for God, as in the name of Bethel—Beth, (house), El, (God), originally Temple of the Sun. Among the Canaanites, Bel, Baal, or El, was the title of their sun god, and when used by the Jews as a suffix, denoted the attending ministers of good. Hence the names of the arch-angels terminated in el—as Uriel, Michael, Raphael, &c. But in pronouncing Jehovah as Adonai, the Jew merely employes another name of the Deity or Sun, likewise borrowed from their neighbors, the Phenicians, one of whose divinities was known as Adonis, whose story is familiar to us through Grecian legendary mythology. Adon was, however, of Egyptian origin, or possibly of more remote Indian derivation—Ad, (Lord,) On, (God, Sun.) But the Jews hated the Egyptians with a deep-seatdd animosity, so while adopting the Phenician word Adonai, for my Lord, they degraded *On* to designate the fallen angels in contra-distinction to el, the good. Hence we have Drag—on, Abadd—on, &c. With the Hindoos, however, *om* or *on* remains in veneration to the present hour, for no Brahmin commences his devotions without pronouncing *om*, "the all powerful name of God," three times. In like manner the title el, or al, has preserved its sanctity with the Mahommedans, whose battle-cry is Allah, or more properly al—ah—ah, an invocation of the Deity.

In the Institutes of Menu, we are informed that Brahma milked out, as it were, from the three Vidas, the letter A, the U, and the letter M, which, taken together, form a trilateral monosylable, representing the Deity in his triple capacity of creator, preserver and destroyer. Aum, Om or On, is therefore the holy name of the trinity, represented theologically and masonically by an equilateral triangle.—*Eagle.*

SIR AND SIR KNIGHT.

THE following, is from Boswell's "Malone," vol. 8, p. 7 :—

"SIR seems to have been a title formerly appropriated to such of the inferior clergy as were only *Readers* of the service, and not admitted to be preachers, and therefore were held in the lowest estimation : as it appears in a remarkable passage in Machell's MS. Collections for the history of Westmoreland and Cumberland, in six volumes, follo, preserved in the Dean and Chapter's library at Carlisle. The Rev. Thomas Machell, author of the Collections, lived temp. Car. II. Speaking of the little chapel of Martindale, in the mountains of Westmoreland and Cumberland, the writer says, 'There is little remarkable in or about it, but a neat chapel-yard, which, by the peculiar care of the old Reader, Sir Richard, is kept clean, and as neat as a bowling-green.'

"Within the limits of mine own memory, all Readers in chapels were called *Sirs*, and of old have been writ so: whence, I suppose, such of the laity as received the noble order of Knighthood being called *Sirs*, too, for distinction sake had *Knight* writ after them, which had been superfluous if the title *Sir* had been peculiar to them. But now this *Sir* Richard is the only Knight Templar (if I may so call him) that retains the old style, which, in other places, is much laid, and grown out of use."

CAGLIOSTROISM IN MASSACHUSETTS.

"*Thou* wear a lion's hide! Doff it for shame
And hang a calfskin on thy recreant limbs."
Shakspeare—King John.

WE have recently been furnished with a copy of a printed circular, purporting to have been issued by a Committee of one of our most respectable suburban Lodges, inviting the attendance of the persons to whom it was addressed, "*with their ladies*, at a Lecture to be delivered by Bro. GEORGE WINGATE CHASE, before —— Lodge, on the 27th of February." The circular then proceeds as follows :—

> "The Lecture is founded on a *side*-degree of *Freemasonry*, called the EASTERN STAR. It can be delivered only before those who are qualified to receive the degree, viz: Master Masons, their wives, widows, daughters, and sisters, *over eighteen years of age*. Brother Chase proposes to *confer* the degree of the EASTERN STAR on *all* present. You will therefore see the impossibility of admitting any, unless they are qualified to receive the degree. The Lecture *has been delivered* and the *Degree conferred*, many times by Brother Chase. It has invariably given pleasure, as well as instruction, to all who have been so fortunate as to be present."

We do not know how far the great modern Cagliostro, Mr. "Rob Morris," as he delights to write himself, is identified or united with this new aspirant for the honors, or emoluments, that may be supposed to accrue to a public lecturer on "Female Masonry," nor, indeed, whether he has any interest, pecuniary or otherwise, in this particular case : but, if he has not, then, it would almost indubitably appear that Bro. Chase is "feloniously poaching on his ('Rob Morris's') manor," by attempting to occupy a field of charlatanry and empiricism to which the said notable and notorious "Rob Morris" has long held by general consent, a prescriptive and exclusive right. Now, against this, we must emphatically protest, even on the ground of those great principles so expressively embodied in the proverb—"Honor among thieves," and in Shakspeare's injunction—"Give the Devil his due!"

We are no less sorry than surprised to learn that "Rob Morris" should have found a Brother in Massachusetts, so lost to all proper sense of his relations and obligations, as a Mason, as to consent to become either his rival or his coadjutor, in a work so adverse to the genius of true Masonry, so subversive of all its most solemn teachings, and so decidedly calculated to bring upon it the suspicion, contempt and ridicule of all intelligent men. We unhesitatingly and most emphatically deny that "Freemasonry" has any such "*side-degree*" as the "Eastern Star," or that it has any connection or sympathy with, or cognizance of, any degree to which females are, or can be admitted. Any pretension to the contrary, therefore, is nothing more or less than a fraud, " a delusion and a snare :" and whoever advances or advocates such a theory or practice is, in that act, and *to that extent*, an enemy to our noble Institution, and an imposter, and a charlatan: and, when such attempts are brought before our notice, our chief regret is that we lack the power of that great Roman Satirist, the scourge of whose scathing scorn drove away, for a time at least, or subdued into silence, the host of Grecian charlatans and mountebanks, by whom the moral atmosphere of Rome was corrupted and polluted. Verily, these modern times of ours would afford ample scope, and present many a broad target of vice, folly, chicanery and charlatanry, for the shafts, strong and piercing, of another Juvenal !

Massachusetts Masonry has hitherto been kept measurably free from such assaults as these upon its ancient reputation ; and we trust the time is yet far distant, when it is to be dishonored and disgraced by the recognition of practices, such as added one more stain and stigma to the wild profligacy of the French Revolution, where and when they had their origin,—the hot-bed of their corrupt and corrupting growth being, in the fullest sense, a "*Seminarium Catilinarium !*"

We cheerfully exonerate the young and loyal Lodge referred to, of all blame arising from their connection with this affair. We are well assured that they would not knowingly lend their countenance to any project calculated to lessen the dignity or to impair the usefulness of an Institution, to which they have ever manifested the warmest attachment. The theory was new and strange to them, and, their zeal being excited and led away by Cagliostric craft, they were for a moment, misled. We are very happy to learn, however, that, on ascertaining from the Grand Master the true character of the proceedings, the lecturer was informed that he could not be allowed "*to confer the side-degree of Freemasonry, called the* EASTERN STAR," as laid down in his published programme.

" Sic pereant omnes mali, omnes inimici Romæ !"

THE MASONIC AND TEMPLAR GENTLEMAN.

HE IS above a mean thing. He cannot stoop to a mean fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He takes selfish advantage of no man's mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of inuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes into possession of his neigbour's counsels, he ,passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred to him. He professes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for hin. He may be trusted, himself out of sight—near the thinest partition—anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, and manly. He cannot descend to scurrility. Billingsgate don't lie in his track. From all profane and wanton words his lips are chastened. Of woman, and to her, he speaks with decency and respect. In short, whatever he judges honorable, he practices toward every man.—*Anon.*

THE GOLDEN FLEECE, OR ARGONAUTIC EXPEDITION.

THE first notice which we obtain of the Golden Ram, the bearer of the renowned Fleece, is in this wise : Helle, the daughter of Athamus, King of Thebes, flying from the fury of her cruel step-mother, attempted, with her brother, to escape by swimming across a strait that divides Greece from Phrygia, on the back of a ram, but unfortunately fell off and was drowned. This occurrence gave name, (so say the poets,) to the pass or channel of Hellespont, or the sea of Helle, now known as the Dardanelles. The brother of Helle having escaped, afterwards, by the aid of some Phrygian bandit, sheared the ram and carried the fleece away to Colchis, where it was hanged on a tree, and by the sorcery of Medea, the king's daughter, a dragon and four brazen-footed bulls were set to guard it. The subsequent history of the Golden Ram, as also that of his origin, is to me unknown.

About this period, Æson, king of Thessaly, died, and left Jason, his son, to the care of Pelias, his brother, and uncle to Jason. Pelias proposed to Jason his nephew, to undertake a voyage to Colchis, ostensibly for the purpose of restoring the Golden Fleece ; but secretly, with the design to get rid of him, thinking he might be lost, or fall into the hands of the pirates, by whom the shores and islands of the Euxine were then known to be infested. Jason having accepted the proposal, a splendid ship was built and launched at Pagassæ, a seaport of Thessaly, amply fitted out and manned by fiftyfour young men, the flower of Thessaly. She was named the Argo, and her crew, with Jason at their head, were called Argo-nautes, or Argo nauts.

The voyage was successful ; and, on the arrival of Jason at Colchis, Medea, daughter of Esis, the king, fell in love with him, and taught him to tame the brazen-footed bulls which guarded the fleece ; to cast the watchful dragon into a deep sleep ; by which means Jason captured the fleece, which, with Medea, the princess, and a large amount of treasure, he brought away with him, and returned in safety to Thessaly.

This legend, like most other narrations of Grecian and Roman story, comprises a mixture of truth and fable. Whether the fiction of the Golden Fleece was the invention of Pelias, in order to induce Jason to engage in the expedition, or a fabrication of Greek or Latin poets with a design to render the theme more poetic, or whether it symbolized the vast treasures that Jason became possessed of, in consequence of his fortunate love adventure with the princess, is wholly conjectural. But that such a voyage was performed by Jason, at the time spoken of, in a ship called the Argo, and with a crew such as before stated, is a fact of sober history. It was productive of the most important results, as the opening of commercial enterprises and foreign traffic between the States of Greece and foreign countries, both in Europe and Asia.

Ancient Colchis was situated at the eastern extremity of the Euxine, or Black Sea, and between that and the Caspian Sea; lying on both sides of the Caucassian chain of mountains. The portion on the south is now Georgia, and that on the north, Circassia; both, I think, subject to the sway of the Emperor of Russia; peopled at present with a mixture of Russians, Turks, Greeks, Armenians, and Jews, at best but semi-civilized. The voyage of the Argonauts must have extended to the distance of at least 1600 miles—a long voyage for those days. The route of the Argonauts, it will be observed, lay in a north-east direction through the northern Archipelago, the Hellespont, or Straits of Dardenelles, the Propontis, or Sea of Marmora, the Bosphorus, or Straits of Constantinople; thence nearly east through the entire length of the Black Sea, 800 miles, to the country of the Colchians.

As before observed, the expedition was an event of the greatest importance to the Grecian countries. It was an era of new vigor and energy in ship building and maritime pursuits, and opened to them intercourse with nations of whom little before had been known. It appears to have been an event of signal moment, as was the discovery of America to the nations of Western Europe.

Some collateral facts exist which give truthfulness to the account, as above, of the expedition. Orpheus, a Thracian, a learned man, and most excellent poet and musician, was one of the adventurers. He wrote an account of the voyage which, it is thought, is still extant. His narrative is referred to by some of the early Latin authors as a record of great events. Again, the plan of the voyage was marked out by Chiron, the contemporary astronomer, who formed also for the use of the seamen a scheme of the constellations, accurately fixing the solstitial and equinoctial points. This circumstance has enabled Sir Isaac Newton to reform the ancient chronology, by calculating the regular precession of the equinoxes from that period down. (See Blair's Chronology.)

This enterprise took place 1263, B. C., and about 259 years before the dedication of King Solomon's Temple, at Jerusalem.

In conclusion, I have to notice that a Fraternity known as the "Order of the Golden Fleece" was instituted by Philip, the King of Spain, A. D. 1429. It is said by Dr. Reese to have had its name and origin from an immense revenue derived from the production and sale of wool, of a very superior quality. The members wore the emblem on their collars. They were composed of the most honorable of the courtiers, and were limited to thirty, with the King at their head as President. To this latter Order is reference made in Masonic books and Rituals. —*Anon.*

EXCLUSION OF THE LADIES.

[We make the following extract from a very excellent and sensible address, delivered before the Franklin Lodge at St. Albans, Vt., on the 22d of December last, by Rev. Jos. O. Skinner] :—

One word on this subject, (exclusion of the ladies,) before I close, is due to the ladies who have favored us with their presence this evening. It can scarcely be necessary to do more than state a fact or two bearing on this topic. There are many purposes of eminent utility for which men may and must meet without woman's help. The society of Freemasons was originally a guild of operative masons and architects, and their labors were masculine, exclusively. Manly strength was requisite to handle the trowel, the spade, the common gavel, the chisel and mallet. The needle and distaff are the implements and symbols of woman's labor. In the domestic sphere, in the home, woman is queen by divine right. Her rights, honor and happiness are jealously guarded against invasion by the fundamental principles of the Institution. It is one of the first lessons that a candidate learns, that peculiar deference, honor and sympathy shall be shown to her. But woman is debarred from our meetings because it would jeopardize her interests and the reputation of the Institution if a mixed assembly of both sexes were to meet in a secluded hall, whose door is guarded by a sentinel with a drawn sword. But woman can trust her Father, Brother, Husband and Son. It would be preposterous to suppose or to fear that she lacks confidence in those to whom she sustains these near and holy relations. Woman delegates her powers as voter, legislator; she can trust her representatives at the ballot-box, in legislative halls, and on the field of battle, when they go forth to fight for their country, and from which the private soldier and the General of Division come home from scores of battle-fields covered with scars and maimed for life, but crowned with undying laurels by a grateful country; woman can trust her happiness and honor to her Brothers with whom she has a common interest; her husband, son, father and brother will not, they can not, betray their trust.

THE TOMB OF A CRUSADER.

[Extract from a letter written from, and of the Westminister Abbey :—]

I paused to contemplate a tomb on which lay the effigy of a knight in complete armor. A large buckler was on one arm; the hands were pressed together in supplication on the breast; the face was almost covered by the morion; the legs were crossed in token of the warrior's having been engaged in the holy war. It was the tomb of a crusader; of one of those military enthusiasts who so strangely mingled religion and romance, and whose exploits form the connecting link between fact and fiction—between history and the fairy tale. There is something extremely picturesque in the tombs of these adventurers, decorated as they are with rude armorial bearings and gothic sculpture. They comport with the antiquated chapels in which they are generally found; and, in considering them, the imagination is apt to kindle with the legendary associations, the romantic fictions, the chivalrous pomp and pageantry, which poetry has spread over the wars for the sepulchre of Christ. They are the relics of times utterly gone by; of beings passed from recollection; of customs and manners with which our's have no affinity. They are like objects from some strange and distant land, of which we have no certain knowledge, and about which all our conceptions are vague and visionary. There is something extremely solemn and awful in those effigies on gothic tombs, extended as if in the sleep of death, or in the supplication of the dying hour. They have an effect infinitely more impressive on my feelings than the fanciful attitudes, the over-wrought conceits, and allegorical groups, which abound on modern monuments. I have been struck, also, with the superiority of many of the old sepulchral inscriptions. There was a noble way, in former times, of saying things simply, and yet saying them proudly; and I do not know an epitaph that breathes a loftier consciousness of family worth and honorable lineage, than one which affirms, of a noble house, that "all the brothers were brave, and all the sisters virtuous."—*Irving*.

ORGANIZATION.

BY THE LATE REV. BRO. T. STARR KING.

We belong to the great Fraternity of Free and Accepted Masons. The implements of our Craft, however, are no longer for operative toil. We do not now, as part of our covenant, set fast the Doric pillar, nor release from marble the ornament of the Corinthian capital. We no longer sketch the complications of Gothic piles, and cement the buttresses of haughty towers, and carry up, course by course, the aspiring stones of pinnacles. The tools of the Craft are representative now of speculative truth, and speak to the inward eye of laws and duties that make life noble and character symmetrical and strong. Yet, though we build no structures as our ancient Brothers reared, though the temples in which we meet are not the monuments of our own proficiency in the art whose instruments we cherish, we are builders and preservers in a richer sense; for our Order itself grows stronger and more precious with years, and its uses are more varied and beautiful with the lapse of time.

The Masonic organization is far more remarkable and wonderful than the noblest edifice it ever added to the landscape of history. Let us pause, Brethren, on the word "organization." That is the great word of the world. The Almighty is the *Organizer*. He creates elements in order to mingle and fraternize them in compositions and products. In the original chaos matter was unorganized. The process of death is disorganization. All the marvels of beauty, all the victories of life, are exhibitions and triumphs of organizing force. The most fascinating chapters of science are those which unveil to us the vast fields which the forces traverse that sustain the highest forms of life upon the globe.

A crystalized gem is the most attractive form of solid matter, because more thought and skill are expended in its structure than in any other stony combination of atoms. A flower is of a higher order of charm, for more various and more subtle elements are wrought into its composite loveliness; and then the provsions for the growth and support of the flower affects us more profoundly still—the mixture of the air, the various powers hidden in the sun-ray, the alternation of day-light and gloom, the laws of evaporation and of clouds, and the currents in the air that carry moisture from zone to zone, for the nutriment of vegetation. We soon find in nature that no element, or force, exists unrelated. It is in harness with other elements for a common labor, and an interchange of service for a common end. *Organization* is the idea which science impresses upon us as the secret of life, health, power, and beauty in her realm. An organized product can appear only from forces of nature, which are the movements of the Divine will. Man can arrange, manufacture, weave, forge, adjust, refine; but he cannot organize as nature does. He can make machines through which the forces of nature will play for cunning ends; but he cannot conjure the principle of life into any mould of his making. He can start shuttles that will weave a carpet for the reception room of a palace, in one loom; but he can build no mill, he can start no laboratory, where the warp and woof of the banana leaf can be plaited. He can tell how the sugar is secreted in the veins of a clover blossom; but he cannot make the clover seed. And you might as well ask the wisest scientific man to fashion a world, as to create one of the green needles which a pine tree produces by the million, or one of the innumerable blades of grass.

But the great glory of organization is when it is revealed in human life. The highest structure of creative art is the body of man, representing in its complexity and the friendly partnership of its powers, the system and co-ordination which society should attain; and it is a marked epoch in history when a new movement is made which succeeds in organizing men widely and permanently for noble and beneficial ends.

We are not intended to be separate, private persons, but rather fibers, fingers, and limbs. The aim of religion is not to perfect us as persons, looking at each of us apart from the others. The Creator does not propose to polish souls like so many pins—each one dropping off clean and shiny, with no more organic relations to each other than pins have on a card. We are made to be rather like the steel, the iron, and the brass, which are compacted into the engine, where no modest bolt or rivet is placed so that it does not somehow contribute to the motion, or increase the efficiency of the organism.

In savage life men are slightly organized. A savage tribe is like a heap of sand; the atoms are distinct; they are aggregated, not combined; no beautiful product springs from them; and the first wind of disaster blows them away. A half-civilized nation is but slightly organized, so far as noble purposes and high sentiments are concerned. Progress is marked by wider, higher, finer developments, issuing from the combination and co-partnership of souls. There can be no such thing as justice, until men, in large masses, are rightly related to each other. There can be no prospertiy in a community until the majority of its people are so organized that their minds receive training, and their energies are unfettered. There can be no happiness except as the result of proper relations permanently established between the different classes or strata of the social world.

"No man liveth to himself." "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." "How good and how pleasant it is for brethren to dwell together in unity!"

When a compact unity of living beings is seen, one of the most precious objects for which the world was built is attained. A large and well ordered family is such a jewel. A neighborhood at peace, and free from scandal, is—or, rather I should say, *would be*—a still more precious jewel of the same quality. A State, a nation, so constructed that the forces of all ranks of its inhabitants should be brought into play, and the rights of all ranks should be saved from pressure, would be a more marvelous and a more inspiring structure than the material order and harmony of our solid globe.

It is in the light of this principle that the value and nobleness of *Masonry* appear. I say again, that no edifice which our ancient Brethren reared, was equal to the living structure, of which they and we are portions. How often we read, or hear with pride, that in the building of the first Temple, the stones were made ready before they were brought together; so that there was neither hammer, nor axe, nor any other tool of iron heard in the house while it was building! What is that to the growth of our Order itself? How quiet the process, yet how constant! Who hears the noise of it! Who sees, or knows, when the sound timber and the approved stones are brought together, and fitted, and lifted to their place amidst the roar, and strife, and selfishness of the world? Yet, in thousands of towns and cities of the world, in all its zones, in almost all communities and tongues of men, this work, in substantial sameness of method and pledge, is going on. The Temple of Solomon must stand as it was built. It could not enlarge itself. It could not bud with smaller temples, and then take them in under a widening roof or a swelling dome. Neither, when some of its pillars decayed, could it restore its own decrease, as the living cedars of Lebanon repair their wastes and renew their leaves. But our conscious temple does all this, and noiselessly. It fills in its losses; it enlarges its sweep and sway; it does it through men of all conditions, and classes, and races; and still it stands in its old proportions, though in greater amplitude, symmetrical, mysterious, sublime.

This is the most remarkable social organization in the world. None on the the globe, with half so many elements in its composition, is so old. We are told of late that excavations made under modern Jerusalem disclose remnants of the old city in various periods of its history. Portions of the old massive masonry of the time of Solomon are uncovered. Above these appear fragments of the work of Zerubbabel. On a higher historic stratum are specimens of workmanship from the age of Herod the Great; and stlll above these, but below the level of the present city, are remains of the constructive toil ordered by Justinian. We delight to feel, Brethren, that the past, measured by as many ages, is under us; but is not beneath us in a broken symmetry, and a dead grandeur, as under Jerusalem. It is rather beneath us as the roots are beneath a tree, and as the central rings are hidden in the trunk. They give power and pith to the structure still. They are part of its present majesty, sources of its living vigor, prophecies of its future strength.

We should take satisfaction, Brethren, nay, a noble pride, in the consciousness of the age and vastness of our great organization. If a stone in St. Peter's could be conscious, or any portion of the wall, or spire of Strasburg Cathedral, do you not think that it would rejoice in its position, that it would be exultant over its partnership with other stones in rearing the grandeur of such a pile for such worthy uses? If any fragment of such an edifice could be conscious, and did feel any pride, or any privilege, in its position and its call, would its indifference be a merit, or a shame rather? How shall it be with us? Shall we not feel that there is dignity, that there is *privilege*, in being living fibres of an organization which has passed from one era of the world to another, which is older than the oldest empire of Christendom, which has on its roll, names that sparkle in history like the sovereign stars, and which exist, not for purposes of private aggrandizement, or the selfish joy of its members, but to give deeper root to good principles in the world, and to diffuse the spirit of peace and good order? If a Mason is not grateful and glad over his fellowship, it is because he does not appreciate the value in the world of the organization of good.

The idea of organization is connected with the idea of order. And here, also, Masonry reflects to us, or rather illustrates in a higher form, the wisdom breathed by the Great Architect through nature. It is said that order is heaven's first law. It is no less true, Brethren, that it is earth's first privilege. It is the condition of beauty, of liberty, of peace.

Think how the principle of order for all the orbs of the solar system is hidden in the sun. The tremendous power of his gravitation reaches thousands of millions of miles, and hampers the self will—the centrifugal force—of mighty Jupiter, of Uranus with his staff of moons, of cold, and distant, and invisible Neptune. There's a Grand Lodge for you, in which these separate Masters are held in check by the Most Worshipful Grand Master's power! Nay, they tell us now of a central sun, around which all other suns, those fixed stars of the firmanent, bend and sweep. If this suggest an argument by analogy in favor of a world congress of Masons, with a Grand Lodge of Nations, and a Supreme Master, whose power runs over seas and across continents, girdling the earth like a magnetic stream, I leave it to be discussed by the committee on correspondence, in the next volume of our Grand Secretary's admirable reports. But, in the case of our planetary system, is it any hardship that the separate globes are so strictly under rule, and pay obeisance to the sun? Is it not their chief blessing, their sovereign privilege? What if the order were less strict and punctual; what if the force in these globes, that chafes under the central rein, and champs its curb, should be triumphant for a day? What if the earth should gain liberty against the pull of the sun? Beauty from that moment would begin to wither; fertility would begin to shrivel. The hour of seeming freedom would be the dawn of anarchy; for the sun's rule and apparent despotism is only the stern and beneficent condition of perpetual harmony, bounty, and joy.

Everywhere, order is the great interest. What humanity needs is the fulfillment of these indications of nature, freedom with order, a proper consciousness of worth in every breast, a recognition by each man of the worth and claims of every other, and an acknowledgment by all of a common and controlling law. This idea of order, fulfilled in the architecture of nature, is committed as a trust to our Fraternity, and the proper reverence for it is poured out continually through the influence of our hallowed bonds.

For every country that influence is silently wholesome. In lands where the spirit of society does not recognize sufficiently the worth of man, but pays too much homage to rank and name, our Order quietly fosters the principle of the equality of privilege and responsibility under the laws of everlasting justice; and, without being revolutionary, it upholds the honor of human nature, and patiently rebukes despotic arrogance and aristocratic scorn. In our own country its service is of a different kind. We need more respect for authority, less self-will, a deeper sense of the sacredness of the law, and education in the habits, manners, and feeling of deference and loyalty. The rupture of our national unity, for a time, with its tremendous costs in treasure, blood, and agony, is in part the revelation, in part of the penalty, and part, perhaps, through the severe beneficence of God, the cure of our chronic insubordination of character to the authority and sanction of high principles, which has unfitted us, all over the land, to handle the sacred responsibilities and delicate trusts of imperial statesmanship and continental government. Whatever will teach our people reverence, decorum, respect for others, in the utterance and defence of opinion, submission to constituted authority with dignity and grace, will be medicine for our trouble, and will prepare for us a better future. I believe that the Order of Masonry, the quiet efficiency of its organism, the regard for forms it fosters, the love of order it induces and deepens, the graceful habits of submission it educates, and the sacredness it pours around organic law and the seats of authority, are a prominent portion of the bonds of civilization in our country, and an immense blessing when we consider our natural perils.

Brethren, let us cherish the duties and trusts of our Fraternity for this good influence that it so naturally expends Let us resolve, as part of our duty to the Creator, the source of order and law, to drink more deeply of the springs within our enclosure, whose issue is healing and reviving. In the maintenance of the bond and customs of order is the pledge of our prosperity, as well as the assurance of our service. *Order has limits.* Let us continue to guard sacredly our limits, to suffer no transgression of them. What a power is represented in the men who have gathered within this temple, during the present week, to superintend our general interests and interpret and apply our law! What harmony has prevailed here, what decorum of speech, what promptness in duty, what efficiency in protecting and guarding the common good! A visitor from outside our fellowship, suddenly brought in here to look, for a moment at the representative men thus gathered from all sections of our State domain, and to observe by one glance, the quiet power embodied in the assembly, might imagine, if suddenly taken out again, that there could be something perilous to the public welfare in the association, by secret ties, of so many men of such varied ability, working in seclusion from public criticism and without passion. He would feel secure again by knowing that it is only by keeping rigidly to the work of fostering the interests of the Order, that the dignity, the calm, the freedom from passion, the efficiency, are manifest or possible. Let any other question be intruded here, and there could be no detriment to public interests; for our harmony would break. Volcanic flame and blackness would burst through the lofty and snowy peace. By keeping within our limits alone we are prosperous and orderly; and within our limits our prosperity is the welfare of the community, the good of the State, the strengthening of civilization. Rejoice, Brethren, in your privilege; wall off from intrusion the garden of order you have received; and guard the book of your Constitution with the Tyler's sword.

Organization and order.—In preserving these we are in harmony with the will and work of the Sovereign Architect, published in the harmony, dignity, and peace of nature. And one other word must be spoken, so familiar, so precious, to the Masonic ear and heart. You anticipate what it is—*Charity.* In nature, which speaks the wisdom and character of the Invisible Spirit, organization is not for the sake of wisdom and skill chiefly—order is not for the sake of law and obedience chiefly, but all for the sake af *Charity.* There is harmony and stability that there may be breadth of bounty, constancy in giving whatever there is need. Within every district of nature there is beneficence to all the need within that district, and then a pouring out of alms into a general fund of bounty and cheer.

Every mountain upholds and supports the herbage on its slopes, and sends off rills to carry down soil to the vale and plains, while they feed herbage there. You cannot find a tree, or plant, or flower, that lives for itself. The animal world breathes out gases for the vegetable kingdom, and then the vegetable world exhales or stores up some elements essential to animal health and vigor. The carbonic acid we breathe out here and which is poison to us, blown eastward by our west winds, may be greedily taken up, a few days hence, by vineyards on the slopes of the Sierra, and returned to us in the sweetness of the grape. The equator "sends greeting" to the Arctic zone by the warm gulf-stream that flows near the polar coasts to soften their winds. The poles return a colder stream, and add an embassy of icebergs, too, to temper the fierce tropic heats. Selfishness is condemned by the still harmonies of the creation. Perfect order issues out of interwoven service.

Do we ever get tired of the toils and tax of Charity? Suppose the sun did. What does it receive in homage or obedience from the orbs that swing around him, in comparison with what he gives—all his light, all his heat, all his vitality for the blessings of four score worlds! Shall we complain of the demand upon our treasures, or our private purses, for the sacred funds of the Masonic Board of Relief? What if the sea grumbled at the assessment which the mighty sun—the Most Worshipful Grand Master of the System—levies on his substance? Every day the sun touches its stores with its want of light, and says *give, give.* And it obeys. Evaporation is its tax constantly demanded, constantly given. Remember, Brethren, that every cloud you see, whether stretched in a beautiful bar across the east at sunrise, or hanging in pomp over the gorgeous pavillion of the retiring day, is part of the contribution for the general relief of nature assessed by the lordly sun. The water which the ocean keeps is salt. Pour a bucket of it on a hill of corn, or a garden bed, and it kills it. The water which the ocean gives is fresh, and descends in blessing, after it rides in beauty or majesty on the viewless couriers of the air. Nature tells us that "to give is to live."

Society is struggling up to reach the order which nature thus indicates. Civilization is yet in its infancy. There is no town, no village, of Christendom yet, where the bounty of nature to all the needy is fulfilled. Let us be gra ful

Brethren, that, within our fellowship, Charity is organized, as well as law and peace. Our treasury has no avarice in it. The oil poured upon our head flows to the end of the beard and the garment's hem.

How good and how precious it is for Brethren to dwell in such unity! May it continue, Brothers, and widen through our fidelity and service and beneficence! God preserve our organization, guard our Order, inspire our beneficence, and grant that, a century hence, our successors may meet here to enjoy in a larger fellowship the result of our faithfulness, and with a nation not sundered, but presided over by one Grand Master, heir of the virtues, the hope, and the blessing of WASHINGTON!

DEATH OF ILL. BRO. JOHN JAMES JOSEPH GOURGAS 33D.

[From the New York Saturday Courier.]

Too late for our Saturday edition of last week, and but just in time for that of the succeeding day, was it that we received the sad intelligence of the death of that venerable Masonic Patriarch, the Ill.·. Bro.·. JOHN JAMES JOSEPH GOURGAS, who, in his 88th year, departed this life on the preceding Tuesday, the 14th inst. His remains were deposited in the New York Bay Cemetry, on Sunday last, the funeral, at the request of the family, being entirely private.

The departure to the world of spirits, of such a Brother as the subject of our notice, requires more than a passing remark, a tribute we feel called on to pay, not only on account of his manly virtues, but for his great and varied Masonic attainments.

There has probably been no Brother connected with Ineffable Masonry, who, from the commencement of the present century, to within the past few years, filled a more exalted position than the lamented deceased. In a communication dated August 25th, 1851, to the Supreme Council 33d degree Ancient and Accepted Rite for the Northern Masonic Jurisdiction of the United States of North America, announcing his resignation as M. P. Sov. Grand Commander, he furnished the following interesting information respecting his connection with that Ill. Body:—

"My association with 'Sublime Masonry,' it is well known to you, commenced previous to the 5th day of August, 1813, the date of the establishment of our Supreme Grand Council by the Supreme Grand Council (our now sister and confederate) sitting at Charleston, South Carolina, for the Southern Jurisdiction of the United States. I was G. Secretary of the Sov. Rose + Chapter H. R. D. M., established in New York City, in the year 1797, the oldest lawful establishment of this grade in our Northern Jurisdiction; I was also one of the founders and Gr. Secretary of the Sov. Grand Consistory, (30th, 31st and 32d degrees,) from the 6th day of August, 1806, until in 1813, when it was placed in under the superintendence of our Supreme Grand Council, where it now remains. Of our Supreme Grand Council I was one of the original founders, and its first Grand Secretary. My constitutional right to the Sov. Grand Commandership I waived until the year 1832, when I assumed the duties of that station; and from 1832 until the present time, these duties have been discharged by me." * * * "In conclusion," said our venerable Brother, then more than three score years and ten, "I cannot too strongly urge it upon you, to continue your vigilance and circumspection in every part of our Masonic Empire. Guard well its precincts; maintain your own rights, while you respect the rights of other organizations;—ever preserve your system pure and inviolate, and revere the sacred constitutions of our Illustrious Order."

What words of wisdom are contained in that last sentence; what a legacy are they to those, who now mourn for him, and who should ever have them engraved in their memories, and faithfully practice them.

Although not as an active member of our Scottish Rite as previous to his resignation—owing, in a great measure, to physical infirmities—his mental faculties being wonderfully preserved up to a short period before his death—he was heart and soul with his Brethren of the A. and A. Rite. His advice, which was frequently sought for, was not only cheerfully given, but gave the strongest evidence of his perfect knowledge of the proper application of the Statutes and Regulations of Sublime Masonry. Indeed, we do not know that we can give more conclusive proof that such was the case, than by the re-production of the following extracts of a letter, written by him Dec. 31st, 1860, to Ill. Bro. K. H. Van Rensselaer, now Sov. Grand Commander, on the deposition of Ill. Brother E. A. Raymond, for gross assumption of power, and other extraordinary acts entirely incompatible with his duty as an officer and a Freemason:—

"I approve of your ejecting and deposing your Grand Commander, after his having treated you all in so unconstitutional, unamiable, and unbrotherly a manner, for which treatment no excuse can be given. Chance having vested in him a little power, he took upon himself to act the part of a petty tyrant, thereby exhibiting his ignorance and natural propensity. The only thing I cannot approve of is whatever is not conformable to the Grand Constitutions, which we have been obligated faithfully to obey. I am in hopes that so soon as you are properly righted, you will establish and follow the same rigidly, and nothing else.

"It is a great pity that when you first began such a work, *last August*, you should have stopped short, instead of going on at once, until properly finished. And what can you all mean by waiting until next May? * * * My last advice to you is—Do not give up, *for a minute*, the work you have all undertaken, until it is properly, thoroughly finished."

Thus, in 1860–1, as in the dark days of antimasonry, 1832, was this beloved and venerable Brother ever found combating on the side of Masonic truth and justice, and his efforts were rewarded in the one, as in the other, by the triumph of law and order, over anarchy and rebellion.

For many, many years our late Brother employed much of his time in collating matter of inestimable value to all Sublime Masons. His manuscripts and documents were not only voluminous, but gave the most conclusive evidence of the justice of the claims of the Supreme Council for the Northern Masonic Jurisdiction to legality, within its territorial jurisdiction. It is, indeed, a matter of congratulation that these inestimable treasures, were a few years since, by him, deposited in the Archives of the Body he loved so much, and served so faithfully and so long; and will now, that his spirit has taken its flight to that God who gave it, be valued the more highly.

Truly we may say, that a great and good man and Mason has fallen in our Israel. We, however, doubt not for a moment, that our loss is his eternal gain—that his spirit is now hovering over us in those blest mansions where sorrow is unknown, there awaiting the last trump which shall once more unite all good men and Masons.

He had his trials, but—

"After life's fitful fever, he sleeps well."

THE EXCLUSIVENESS OF MASONS.

BY REV. J. O. SKINNER.

What is often miscalled the exclusiveness of Freemasonry is so called from a misapprehension of its place and purpose. We do not call a church exclusive, though it imposes conditions as to faith and character on its members. Do you say that the elective franchise, the civil right to vote, has no conditions prefixed? May aliens, or non-residents, or minors, or women, or the insane, or paupers, vote and make laws? Yet the charge of exclusiveness is hardly the proper word to apply in the case. The ocean is all very well in its way, also the broad river, the rain falling alike on good and bad, on field and forest, and of which all are equally and unconditionally the recipients. But it is necessary to gather the rain into private cisterns, to dig wells, to hold springs as private property, to lay aqueducts and establish pumps, and guard them from common use, at least from abuse, in order to distribute the bounty of Heaven and make it available to the supply of man's domestic needs. And though a well, a spring, a cistern, is private property and can not be used without permission of the owner, yet we do not call these arrangements exclusive; we only denominate, in that way, the improper withholding of good from men in distress where it is practicable to assist them. And Freemasonry is not opposed to general benevolence, though it has its field of special, organized benevolence. It is not, in any offensive sense, exclusive, while it includes in its scope and its charitable circuit not only every Brother, but his family, and makes special provision for his widow, orphans and dependants. The charity of the Order obeys the fundamental law of its organization, and flows silently and secretely through the appointed channels to its appropriate objects, i. e., to Brethren and to their families when they are needy. Within its sphere of operation and influence, it is a charity admirably contrived and adapted to its end. It must not be held culpable for not doing impossible things. It cannot abolish all suffering. Its power and means are limited. All human instrumentalities are imperfect because men are so.

Does any one ask why Masonry should limit its charity to Masons? I answer I do not know as they do. I hope they do not act so contrary to Freemasonry as to limit their charity to members of the Order.

A true Freemason, I think, will do no such thing. But allow me to ask if there is no preference to be shown in selecting the objects of our charity, no selections of persons to receive our special regard, confidence and sympathy? Is there no limit to our means of relieving distress? No conditions requisite to gaining the esteem and securing the confidence of mankind? These questions suggest their own answer. I might indeed ask why the town of St. Albans should not vote money to all the poor in the County and State as well as to the poor within our own limits? The town has no power, no right, and is under no obligation, as a town, to exercise such prodigal and boundless liberality. Nor is one State under any sort of obligation to provide for the poor or pay the debts of other States. The resources of a Lodge are limited, and they are expended on the well-known, common sense principle that every one should provide for those of his own household before he engages in enterprises of indiscriminate benevolence. Who, then, has the first and strongest claim on the charity fund of a Lodge, if not those who contribute to form that fund, and their families? Charity, among Masons as among Christians, begins at home, and then flows outward as widely as possible towards all who are needy.

DR. A. G. MACKEY.

A correspondent of the New York Herald, under date of Charleston, S. C., Feb. 20, has the following notice of our distinguished Brother A. G. Mackey, G. H. P. of the Gen. Grand Chapter of the United States, whom we are happy to learn, has remained true in his loyalty to the government through all the trying scenes he has been called to witness and to encounter:—

"I had the pleasure of meeting Dr. Mackey this morning, and enjoyed quite an interesting conversation with him on various topics. All his friends will be glad to learn that he is in excellent health, and as strong in his love for the old flag and the Union as ever. When he met Colonel Bennett, near the wharf, and saw the flag once more raised in the city, he grasped his hand and wept for joy at the change of affairs. He will visit the North as soon as affairs become more settled, and will then be glad to once again meet his old friends and renew pleasant relations with all of them.

"Governor Aiken speaks confidently of the situation of affairs. He says the rebellion is on its last legs and must soon cease. It has been a failure, and will soon be glad to come back again if slavery is gradually done away with, and even with its total extinction. The pride of a few leaders is all that keeps the rebellion up at this day. The most prominent men, civil and military, acknowledge that the rebellion has wofully failed, and that the supremacy of the national government must soon be recognized. That is the feeling through the South.

MASONIC CHIT CHAT.

Death of Bro. John R. Bradford. We have neither space nor time the present month to notice the death of this estimable Brother and accomplished Mason, further than to say that he died at his residence in this city on Monday, the 27th February, at the age of 75 years. He will be buried with Masonic honors on Thursday, the 2d inst. In our next we shall notice this sad event at greater length.

☞A correspondent under date Houghton, Mich., Feb. 2, writes as follows:—

We have just completed a magnificent new Hall over on the other side of the river, in Hancock, and on the last St. John's Day, Quincy Lodge, 135, held a public installation. As Past Master I installed the officers and delivered an address, which made the large audience entertain very good ideas of our beloved Order Quincy Lodge is only four years old, but now numbers seventy-five members, good and true, and is called by Br. Grand Lecturer Blanchard, the North Star of Michigan. As H. P. I have just been granted a Charter for Gate of the Temple Chapter, No. 35, Hancock, Mich., which I have had named after my old Lodge, Gate of the Temple, South Boston, of which I was formerly Secretary.

New Lodges. Dispensations have been recently granted by the Grand Master for new Lodges as follows:—Saggehew, Haverhill—Golden Fleece, Lynn—Mt. Hollis, Holliston, and Elusis, Boston; and we understand they have all gone into operation with favorable prospects of success.

The Grand Lodge of this State will hold a Quarterly Communication in this city on the 8th instant. The Grand Chapter also holds a Quarterly Communication on the preceding day, the 7th.

An Aged Brother Gone. Bro. John Garrison, aged 93 years, died at Cedar Falls, Iowa, on the 18th Dec. last. He was made a Mason in 1812, and was an active and worthy member of the Fraternity to the end of his days.

Ancient Mysteries Isaiah, the Hebrew Prophet, wrote:—"I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight." There is nowhere to be discovered in books, sacred or profane, a better description of the characteristics which were common to all the initiations of the ancient world. The ceremonies in each commenced in darkness and ended in light. The initiate was blind as to what was before him—in a condition of total ignorance as to that of which he sought a revelation—and the result was knowledge, or, symbolically speaking, light.—*London Magazine.*

Officers of Massachusetts Sov. Consistory William Sutton, 33d, Commander in Chief—Wm. North, 32d, 1st Lieut. Com.—Joseph Bedlow, 32d, 2d Lieut. Com.—Wm. F. Salmon, 32d, Gr. Chancellor—Joel Spalding, M. D., 33d, Treasurer—Wm. S. Gardner, 33d, K. of S. and A.—Sam'l K. Hutchinson, 32d, Master of Cer.—J. Tyler Spalding, 32d, Engineer—Henry P Perkins, 32d, Architect—Ch. Kimball, 32, St B.—Elisha Huntington, M D., 32, Orator—Theo. Edson, D D., 32 Prelate—Ed. B. Howe, 32d, Orator—J. W. B. Shaw, 32d, Capt of Guards—John M. Pevey, Sentinel.

"In the Grecian mysteries was to be encountered a germ of cosmopolitanism which in no wise distinguished their prototypes in the East, which were limited to the priesthood, who alone possessed the privilege of inter-communication. In Greece the course was obstructed by no national proscription; it poured from the Great Altar upon all worthy of initiation, who walked forth into the world, enlightened and made wise, to spread the tidings of the beneficent Providence over every land and province."

☞Godey's Magazine for March is an excellent number, and finely and richly embellished.

Erratum. In the quotation "*totis colis*," page 100, line 13 from bottom, (last month,) the reader will please substitute the dipthong *œ* for the single *o* in the last word—a vexatious blunder of the proof-corrector.

THE FREEMASONS' MONTHLY MAGAZINE.

Vol. XXIV. APRIL 1, 1865. No. 6.

"ORIGIN AND EARLY HISTORY OF MASONRY."*

[Concluded from page 103.]

It would not be possible for us within the limits of a Magazine article, to discuss so vast and intricate a subject as the early history of Masonry: we can only give what we believe to be a correct, though brief resume thereof, derived from the careful and impartial studies of more than thirty years. We have no desire to magnify the antiquity of Masonry—our only desire is to maintain the truth. We hold to-day the same sentiments to which we gave utterance at Portsmouth in 1836:—"As Masons, we scorn to build our standing in society, or our reputation as a Fraternity, upon the antiquity of the Brotherhood, or the services rendered to mankind by the Brethren in former ages. We are not noblemen, living on the renown of our ancestors. We are simple men, like other men, claiming no greater rights than the rest of our fellow-men." Still it is a matter both of interest and of duty to seek to attain to as correct a knowledge as possible of the history of our Fraternity. We justly and properly desire this in regard to our Native Land—in regard to our own ancestry, and to the origin and ancestry of all those, whose public services or private virtues have won our admiration and esteem. Certainly then it would be most unnatural not to desire to reach the same goal in reference to the Great Brotherhood of Masonry, which has exercised so mighty an influence over mankind in various ages; and has done, and is, this day, doing so much to ameliorate and lighten the sorrows and burdens of Humanity.

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*The Origin and Early History of Masonry, by G. W. Steinbrenner, Past Master, New York.

We shall confine our remarks strictly to *proven facts.* At a period about contemporary with the establishment of the Jewish Monarchy, there existed both in Phœnicia and in Ionia, an association of architects and builders, known as the Dionysiac Fraternity. This society consisted of builders, who were engaged in the erection of temples and theatres in the great cities of those countries, and were distinguished by the use of secret signs and symbols, and other means of mutual recognition. When Solomon was designing to erect the Temple, he sent to Hiram, King of Tyre, for assistance, and, to adopt his own words, "for a man cunning to work in gold, and in brass and in iron, and in purple and crimson and blue; and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David, my father, did provide:" and, in reply, Hiram said:—"And now I have sent a cunning man, endowed with understanding, of Hiram, my fathers: the son of a woman of the daughters of Dan, and his father was a man of Tyre, skillful to work in gold," etc. This we have every reason to believe was the far-famed Hiram Abiff, the widow's son. King Solomon began to build the Temple about the year 1015, B C., and the Dionysiac Fraternity unquestionably was not only in existence at that time, but had reached a high point of influence and power, both in Ionia, and in the dominions of King Hiram of Tyre. A striking testimony is borne to this point by a learned English writer, an avowed and determined opponent of Freemasonry—Professor John Robison, late Secretary to the Royal Society of Edinburgh—"The Dionysians of Asia Minor (he writes,) were undoubtedly an association of architects and engineers, who had the exclusive privilege of building temples, stadia and theatres, under the mysterious tutelage of Bacchus, (from whose Greek name of *Dionysus* the Society derived its appellation,) and distinguished from the uninitiated, or profane inhabitants by the science which they possessed, *and by many private signs and tokens by which they recognized each other.*" From Tyre, Palestine and Ionia, his Dionysiac or Bacchic association extended into and spread over Greece, Italy, Western Germany, Denmark and England. By its agency the great Gothic Cathedrals and structures of the Middle Ages were constructed, in many cases by companies encamped around them, and governed by social regulations for mutual defence and assistance, and for the preservation of their professional secrets. Dr. Henry, the English Historian, has this passage in reference to them:—"The Italians, with some Greek refugees and, with these, French, German and Flemings, joined into a fraternity of architects, procuring Papal Bulls for their encouragement and their particular privileges; they styled themselves Freemasons, and ranged from one nation to another, as they found churches to be built: their government was regular, and, where they fixed near the building in hand, they made a camp of huts. A Surveyor governed in chief, every tenth man was called a Warden, and overlooked each nine." Professor Robison, the antimasonic writer from whom we have already quoted, has the following passage bearing on this same subject:—"We are also certain that there was a similar trading association during the dark ages, in Christian Europe, which monopolized the building of great churches and castles, working under the patronage and protection of the Sovereigns and Princes of Europe, and possessing many privileges. But it is quite uncertain (he continues) when and why persons who were not builders by profession, first sought admission into this Fraternity. The first distinct and unequivocal instance we have of this is the admission of Mr. Ashmole, the celebrated antiquary, in 1646, into a Lodge at Warrington, along with his father in law, Colonel Mainwaring."

Here then we have the testimony of an avowed antimasonic and learned author, that the Masonic Fraternity was known in Christian Europe as a "trading association of architects during the Dark Ages: and that they were *similar to that association of architects and engineers in Asia Minor, which had the exclusive privilege of building temples, stadia and theatres, under the mysterious tutelage* of Bacchus (*or Dionysus.*)" In this opinion Professor Robison only acknowledges what has been maintained by all the most intelligent and learned writers on the same subject. The editor of one of the most elaborate works ever published in this country, in writing of these associations, has the following remark:—"We know that the Dionysians (the Bacchic Fraternity of architects and builders,) of Ionia, which place has, according to Herodotus, always been celebrated for the genius of its inhabitants, were a great corporation of architects and engineers, who undertook and even monopolized the building of temples, stadia and theatres, *precisely as the Fraternity of Masons are known, in the Middle Ages, to have monopolized the building of cathedrals and conventual churches.*" Now, as to Bro. Steinbrenner's making so little account of the resemblance, and inferred connection between the Ancient Mysteries and Freemasonry, we must reply that it is of too serious and weighty a character to be so lightly passed over, and this will be readily acknowledged by any sound classical and antiquarian scholar, who is, at the same time, a well informed Mason. The Dionysian Mysteries (those of Bacchus or Dionysus,) and the Eleuscinians (those of Ceres or Demeter,) were confessedly to a great extent modelled on those of Egypt, which were yet more ancient, and both of them, though tinctured with the peculiar doctrines of Egyptian mythology, exhibit striking affinities to Freemasonry, not only in their usages, symbols and external forms, but also in the objects which they had in view. Those who were initiated into those Mysteries were bound by the most solemn pledges to conceal faithfully the instructions they received, and the ceremonies that were performed. None were admitted as candidates until they had attained a certain age: and particular persons were appointed to examine and prepare them for the rights of initiation. Those, whose conduct was found to have been irregular, or who had been guilty of atrocious crimes, were at once rejected as unworthy; while the successful candidates were instructed by significant symbols in the principles of religion—were exhorted to restrain every turbulent passion, and to merit, by the improvement of their minds and the purity of their hearts, those ineffable benefits which they were yet to receive. Significant pass-words were communicated to the members—grand officers presided over their assemblies—their emblems, as we have shown in many former articles, were closely analogous to those of Freemasonry—and the candidate was advanced from one degree to another, until he had received all the lessons of wisdom and virtue, which the priests or hierophants could impart. It has, we know, been objected that there were circumstances connected with the celebration of these Mysteries, which have no counterpart in the ceremonies of Freemasonry: but the answer to such an objection is ready and self-evident. It must appear unreasonable to every impartial and candid mind to expect just sentiments of God under a system of Polytheism, and no less so to suppose that Christians should adore the god of the Heathen. Two facts are, however, indisputable, and they are these—first, that the Dionysiac Association in its organization, rules and symbols, bore too close a resemblance to Freemasonry to have resulted from mere accident, and, second, that that association was already in a flourishing condition, in Ionia, and Greece proper, more than eleven hundred years before the Christian Era. Nearly a century before the date of Solomon's accession to the throne of Israel a multitude of Greeks migrated to Asia Minor, drove out or subdued the inhabitants, and effected a permanent settlement in that country. They carried with them a knowledge of the arts and sciences, and introduced into their new territories the mysterious rites of Dionysus or Bacchus, and of Minerva or Pallas Athenè. They excelled in architectural design and sculpture—arts which, at that period, were held probably in higher esteem than all others. They soon spread over the whole of Asia Minor, and eventually became the artists of all Syria; and it is simply a common sense conclusion to suppose that they must speedily have attracted the notice and patronage of so wealthy and magnificent a monarch as Hiram, King of Tyre. There seems indeed every reason to believe that the company of "cunning workmen" sent by King Hiram to assist in building the first Temple consisted of a portion of these Greeks. This belief is greatly strengthened by a remark of Josephus, to the effect that the Grecian style of architecture was employed in that famous structure. It was undoubtedly at the erection of the Temple that Freemasonry received many of its distinguishing characteristics; and the internal economy of our Lodges fully justifies the conclusion that it assumed much of its spiritual or speculative character. There is also reasonable ground for believing that the Dionysiac artists engaged in that great work readily submitted to the regulations proposed by King Solomon for the government of the workmen; and that, through the commanding influence of the same powerful mind, they were induced to relinquish such of their mystical rites as were particularly offensive to the Jews, and to adopt many of the ceremonies of that singular people. We have historic evidence to prove that, after the completion of the Temple, the workmen were employed on other great works at Jerusulem—that they built the house of the forest of Lebanon, the store-cities east and west of the Jordan, the cities of Azor, Magedon, Gozarra and Tadmor, (or Palmyra.) Masonic tradition moreover informs us that after the death of Solomon, the workmen began to travel into foreign countries in search of employment, and that they carried the secrets of the Fraternity into the several States of Asia, Africa and Europe.

We have already encroached so far on our space that we cannot, as we had intended, at least on the present occasion, trace down through successive ages, and different countries and societies, the progress and development of Masonic principles and Masonic organization: nor indeed can we now do more than briefly refer to a few well authenticated facts, which are however of great importance in this connection. Strabo, the celebrated geographer, informs us that colonies were established by the inhabitants of Palestine on the western coast of Africa, about fourteen years after the building of the Temple; and as they were indebted to the Phœnicians for the ships and sailors that conveyed them, there is a good reason for supposing that the art, science and system of the Dionysiac Fraternity, of which evidences were subsequently found there, were conveyed and transplanted there at that time. Coming down to comparatively recent times, we find that Masonic Associations were spread throughout Europe in the 7th century—the era of Mohammed—under very similar regulations to those of the old Dionysians, although they were known by different names in different countries. In Italy, they appeared under the title of "Colleges of Architects;" in France, as "Free Corporators," and sometimes as "Pontifical Brothers," and in England and Scotland, as Freemasons—this name being doubtless assumed in consequence of the exclusive privileges held by them, as a corporation of builders. Connected with them, however, at a much earlier period, than that laid down by Bro. Steinbrenner and the writer cited by him, were many persons of eminence in public life, and several ecclesiastics, these latter being (as Thomas Hope, an English writer, observes,) especially anxious themselves to direct the improvement and erection of their churches and monasteries, and to manage the expenses of their buildings, and to become members of an establishment which had so high and sacred a destination—which was so exempt from all local and civil jurisdiction, and which acknowledged the Pope as its direct chief, under whose authority alone it worked, as his own immediate ministers. Hence it is that we read of so many ecclesiastics of the highest rank—Abbots, Prelates, Bishops—conferring additional weight and respectability on the Society of Freemasons, by becoming members thereof. In England, about the year 926, a great Masonic Convention was held under the presidency and patronage of Athelstane, who took the Masons specially under his protection, and granted them a charter to hold their assemblies and to form laws for their own government.

It was early in the 12th century that Masonry passed into Scotland, and in the 13th, similar bodies were found in Germany; and a record is still extant of a convention held by them in the city of Strasburg, where they were engaged in building the famous Cathedral. And here we may remark, *en passant,* that it is quite as likely that Germany was indebted to Scotland and England for its Masonic Associations, as that those countries derived them from Germany. The history of the later changes, under which *operative* was at last entirely superseded by *speculative* Masonry, is familiar to all, and is stated with tolerable fairness and correctness in Bro. Steinbrenner's work. They have also been long since fully explained by ourselves, both in this Magazine and in the Address delivered by us at the Centennial Anniversary of St. John's Lodge, in Portsmouth, N. H., on the 24th of June, 1836.

There is one observation, which we cannot omit in conclusion. Both Bro. Steinbrenner and one of the writers cited by him, seem to consider the Masonic Fraternity to have been at one time part and parcel of the ecclesiastical organization of the Church of Rome. Such an idea we believe to be utterly unreasonable and untenable. It is true indeed that, during the Dark Ages, that Church conferred very important privileges on the Fraternity, allowing it to be governed by laws, customs and ceremonies peculiar to itself. *For a time*, wherever the Roman Catholic Religion was taught, the meetings of Freemasons were sanctioned; but only *for a time, and so long as they were found to be useful and necessary.* The Masons were patronized and protected by the Roman Pope and Bishops, so long as these required their skillful assistance in the erection of splendid Churches, Monasteries and Cathedrals. The Papal Church detested, then, as she does this day, the principles of Freemasonry, but she did not deem it derogatory to her dignity or sanctity to patronize its members, so long as they—*and they alone*—could minister to her vanity and ambition. But when the Masonic Body became more numerous, and the demand for religious structures less urgent—when, especially, she had discovered by her treacherous intercourse with the Fraternity, that the liberal and enlightening doctrines of Masonry were dangerous and antagonistic to the enslaving and debasing policy of the Papacy—we find her not only depriving the Fraternity of those privileges, that she had voluntarily conferred, but persecuting and pursuing with bitter intolerance the very men to whom she was indebted for so much of her ecclesiastical grandeur; and from that time to the present, she has been the crafty, steady and inveterate enemy of Masonry and Masonic principles—a fact, which, to our mind, would in itself be one of the strongest *à priori* evidences of the truth, liberality and enlightenment of the Masonic system and organization.

DEATH OF BRO. JOHN R. BRADFORD.

[The following sketch of the Masonic life and services of this esteemed Brother, with the accompanying Resolutions, were offered by R. W. Br. Moore in St. Andrew's Lodge, and adopted by that Body, on the 9th of March last.]

Since our last meeting, a strong pillar in our Israel has fallen!—Death has been among us! He has walked silently through our little Lodge, and has taken from us our elder Brother! One whom we loved, and whom, had it pleased our Heavenly Father, we would have kept, and cherished. But God's will be done! The number of his days were accomplished: his work was finished; and he has gone where

From that Fount, forever pouring,
Flows the tide of Bliss above,
Where the hosts of Heaven adoring,
Shout forever, "God is Love!"

Bro. John Rufus Bradford was born in Boston on the 19th day of September, 1790, and he died at his residence, in his native city, on the 27th day of February, 1865.

He was educated in the public schools of Boston, and, at the usual age, was apprenticed to the grocery business, which he followed until the year 1827, when he was appointed by the City Government one of the Public Weighers. And so faithfully and acceptably did he perform the responsible duties of this important trust, that he was annually re-elected to the place for the long term of *thirty-eight* uccessive years! This simple and significant fact says all that need or can be said of his honesty, of his faithfulness to duty, and of the high integrity of his character as a business man. One of the most philosophical of the English Poets has said that

> "An honest man is the noblest work of God."

We accept the definition, and hang it as an imperishable wreath around the memory of our departed Brother!

But it is as a Mason that we would especially remember him.

He was initiated into Masonry in Mt. Lebanon Lodge of this city, on the 2d day of March, 1813, and it is a remarkable and interesting coincidence, that the day of his burial should have fallen on the *fifty-second* anniversary of his initiation. For the long period of fifty-two years, he had labored faithfully, zealously, earnestly, in the *Mystic World* of Masonry, when, on the anniversary of his Masonic Birth, God, in His wisdom and in His own inscrutiable way, saw fit to translate him to those *Greater Mysteries*, over which He himself presides, and where the rage of passion is lulled, the poignancy of sorrow is not felt, and "pleasures flow upon the soul as the honied breeze flows upon the flowers" of the earth.

Our Brother was admitted a Member of Mt. Lebanon Lodge in the July following his initiation, and was soon after engaged in its active duties. In 1820 he was elected Junior Warden, and in the following year he filled the office of Senior Warden. In 1826, he withdrew his membership, and did not connect himself with any other Lodge until 1836, when he was admitted a member of St. Andrew's Lodge. He was not, however, either remiss or indifferent to his Masonic duties in other departments of the Order, where his services were in constant requisition.

In 1815, he received the degrees of Royal Arch Masonry in St. Andrew's Chapter of this city, and was admitted to membership the following year. Having filled most of its subordinate offices, in 1823 he was elected its High Priest, which office he held for three years, discharging the duties with credit to himself and to the acceptance of his Companions. In 1832, he was again elected to the same responsible and honorable office, and served another term of three years.

He was also for many years an original and efficient member of the Boston Council of Royal and Select Masters, which was organized in 1817: and he subsequently presided over its proceedings from 1829 to 1839, a period of ten years.

In 1835, he received the Orders of Knighthood in the Boston Encampment, and was soon after admitted a member. Having filled most of its inferior offices, he was finally elected its M. E. Grand Commander, which office he held for several years.

In 1848, he was elected Grand Master of the Grand Encampment of Massachusetts and Rhode Island, and presided over that Body for two consecutive years.

In 1845, he was elected Junior Grand Warden of the Grand Lodge of Massachusetts, in which office he served three years.

As already stated, he was admitted a member of St. Andrew's Lodge in 1836. He early became active in its duties and zealous in the advancement of its welfare. During the long period of his connection with the Lodge, he was rarely absent from its meetings. As there was no more punctual, so there was no more active member on its roll. As he was competent and able as a Ritualist to teach, so he was always ready and happy to give instruction to the younger and less informed of his Brethren; nor were his services in this respect confined to the Lodge. They were in equal demand throughout all the various grades and departments of the Order. In the Chapter, the Council, and the Encampment, he was of the highest authority, and among the most reliable of teachers. He was always ready, in season and out of season, to answer the calls of his Brethren for instruction, whether from among his friends at home, or strangers from abroad. It was enough for him to know that they were worthy Masons, and that by aiding them he could best subserve the great cause he so dearly loved. And it is due to his memory to say in this connection, that he was no mercenary lecturer. What he had freely received, that he freely gave.

In our own Lodge he was almost always constantly in office, and always engaged in active duties. At two different periods he was, by the unanimous voice of his Brethren, called to fill the chair of W. Master. How well and ably he discharged the duties of that responsible place, the records of the Lodge fully attest. On the death of the late lamented Brother Thos. W. Phillips, he was elected Treasurer of the Lodge, the duties of which office he continued to discharge with his accustomed fidelity and accuracy until his death.

Such is a very brief and imperfect sketch of the more obvious points in the Masonic life and character of our deceased Brother. It is sufficient however to show his great activity and the extent of his valuable labors in Masonry. For these and for his unwavering fidelity to its interests in the day of trial as well as in the hour of joy, the Masonic Institution in Massachusetts, at least, will honor his memory with grateful recollections.

The following resolutions are respectfully offered for the records of the Lodge.

Resolved, That in the sudden death of our late Treasurer and Past Master, Brother JOHN R. BRADFORD, we humbly and devoutly recognize the hand of that All-Wise and Gracious Providence, who doeth all things well.

Resolved, That we thank God that our Brother was permitted to continue with us, even to the fruition and fulfillment of the Scriptural promise, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

Resolved, That in the decease of our esteemed Brother, we feel that our Lodge has lost a faithful and upright officer, an active and zealous member, a bright and accomplished Mason, and a tried and trusty friend, whose memory must ever be associated in the minds of his surviving Brethren, with the honor due to official integrity, manly worth, and Masonic virtue.

Resolved, That we feel it to be an act of justice to refer to the faithful and honorable manner in which, through a long series of years, our departed Brother discharged the duties both of a municipal officer of this community and of a private citizen; showing himself in both capacities and characters, to be firm, faithful and true.

Resolved, That while we offer to his family the expression of sincere sympathy and condolence, under the loss and sorrow with which it has pleased our Heavenly Father to visit them, we feel that one of their most solid sources of consolation will be found by them, in the loving memory of the constant care and conscientious kindness, with which he ever sought to provide for their happiness and welfare.

THE ORIGIN AND SPIRIT OF MASONRY.

BY REV. BRO. CONE.

Few institutions of man survive their age. The present has, indeed, most of the experience and wisdom of the past, but very little has come down in the permanent and embodied form of organized institutions. It could hardly be otherwise. This is not wholly because we are wiser than the men of antiquity, but because there is no sympathy of a common purpose between us and them. We stand on another plane. We are children of another and a higher dispensation. We are fighting the battles of liberty and humanity with quite other engines of warfare, and under a new banner. We love to do things in our own way, and applaud the man who finds out something new still. We are not only on a higher, but a broader plane. The institutions of the past, which we only know by their record in history, were too limited and exclusive for us. We are tending rapidly toward a grand universality. We are beginning to think and to work for all mankind. Our platform is broad, and the men who speak from it seem often inspired to utter words of great meaning, which soon are heard in a score of languages, and applauded by millions on two continents. So the past may give us its wisdom, but we cannot adopt its institutions, and work under its yoke. We gladly welcome to our councils the venerable and great men of the old days of legend, poetry and romance, but we do not thank them to come with their talk about their Jupiter and their Juno, their Thor and Woden, nor their Urim and Thummim. They will not be well received if they come with their altars, and censers, and sacrificial knives. But if they have any great truths to tell us we are glad to hear them. If they can throw any light on the gloom that hides their times and their work from us, and tell us how men struggled for God and for liberty in those ancient days, they will be applauded and loved. The Jewish sages and law-givers have handed down to us some great truths which all posterity will love and cherish; but their institutions have passed away, because they were narrow and exclusive. The decalogue with its universal truths survives in the heart of mankind, but the ark of the covenant is no longer borne in procession, and the victim does not smoke on the altar. Rome gives us her experience in her noble histories, her poetry, and her orations. Her eternal law remains with its universal principles for the study and admiration of all ages; but her organized institutions, narrow, national and selfish, are swept away into oblivion.

So is Time destructive of all that has nothing more than a local or temporary interest or use to recommend it to posterity. The generations of men are looking ahead, as they march on. They take from the past only the eternal truths which will serve them as stepping-stones in their climbing to get nearer the heavens. They love and preserve only such institutions as embody universal truths for all men and for all times. These they carry along with them, and keep with reverence and gratitude. In them they find strength, hope and joy, because they find truths which never grow old.

Such an institution is Masonry. It is because of the universality of its principles and the grandeur and beauty of its truths, that it has been so loved and preserved by the best men in all ages. While temples and thrones have crumbled to dust, while dynasties have been swept away, and whole nations have lost their existence, while works of art and schools of science have been overthrown and trampled in the dust of marching armies, while the greatest productions of poetry and eloquence and history have perished, or been snatched from destruction only to exist mutilated and half ruined, Masonry has been preserved uncorrupted. It has been preserved by the love of great and noble hearts. True and pure men have thrown their protection around it. Patriarchs, sages, divines, and philosophers have carried its precious principles with them, and in the midst of the populous city, and away in the lonely desert, they have set up its pillars of Wisdom, Strength and Beauty, and under its starry canopy have lifted up their hearts to the Great Architect of the Universe. Its Great Lights have never been extinguished. They have survived all the night of barbarism, and every shock of revolution; and now the grand old Institution comes down to us to-day, advancing from the shades of a dim and unhistoric antiquity, radiant with all its original beauty, no pillar overturned, no truth obscured, no symbol corrupted, and no glory dimmed.

GRAND LODGE OF ITALY.

The following circular has been addressed to the Grand Lodges of the United States by the G.·. L.·. of Italy :—

IN THE NAME OF THE GREAT ARCHITECT OF THE UNIVERSE.

The Grand Master of the Grand Lodge of Italy to all Freemasons scattered on the surface of the earth :—

Called by the confidence of the Freemasons, my fellow-citizens, to preside as the supreme Masonic power in Italy, I feel the need of addressing to you, in their name, a word of peace and affection.

The principles of Freemasonry have undoubtedly enlightened the human race in the march of progress. They have declared one humanity, one nation, and one faith in the principle of liberty and enduring fraternity.

She again proclaims these principles to their fullest extent in the midst of the Italian family, for the third time, revived in progress. She has resumed her place of honor in the labors of the people.

And this she has proclaimed through the organ of Freemasons assembled in convention in the hall of "*La Concorde*" Lodge in Florence, where they admired the unity, independence, and election in the civil power, the equality and liberty of the ceremonies, the necessity of reforms in the Institution which claims to be coeval with the Saviour.

This was a great movement, which drew together for the first time all the Freemasons of the Peninsula, without distinction of creed or birth. May this movement be the precursor of regeneration and federation, and go forth as a pledge of amity and fraternity to all the world.

Powerful obstacles still present themselves on the road we have to travel, in our country as elsewhere; unworthy elements are to be found in our ranks, and the powers of evil have not renounced the hope of isolating, dividing and subduing us, and reacting towards us the violence and brutality of past times. But we have confidence in the sacred mission of Masonry; and we conquer by the exercise of social virtues, by activity and perseverance in good, by the resolute firmness of our conduct, and the concurrence of all Freemasons united in the bonds of universal charity.

May peace reign among you, and may the Great Architect of the Universe give always, to all of us, His aid and protection.

By order of the Grand Regent, FR. DE LUSA, *the Grand Chancellor.*

THE ROUGH ASHLER.

THE thought embodied in the following has doubtless occurred to every person of poetical temperament, while passing a stone quarry. The refrain, "Seek for it," &c., conveys the duty of quarryman in speculative as will as operative Masonry. His duty is to *discover* with caution and instructed eye; to *measure*, that the block may fill its prescribed place in the great PLAN given him; to *shape* with the chisel's edge, that it may perfectly fit that appointed place, and finally *polish*, that in outward appearance the surface may present every charm to the eye.

Darkly hid beneath the quarry,
Masons, many a true block lies;
Hands must shape, and hands must carry,
Ere the Overseer will prize.
Seek for it, measure it,
Fashion it, polish it;
Then the Overseer will prize.

What though shapeless, rough and heavy,
Think ye God his work will loose?
Raise the block with strength he gave ye,
Fit it for the Master's use.
Seek for it, measure it,
Fashion it, polish it;
Then the Overseer will use.

'T was for this our fathers banded—
Through life's quarries they did roam;
Faithful hearted, skillful-handed,
Bearing many a true Block home.
Noticing, measuring,
Fashioning, polishing,
For the glorious temple-home!

DECISIONS IN JURISPRUDENCE.

BY THE GRAND MASTER OF NEW JERSEY.

IN the absence of the Worshipful Master and Senior and Junior Wardens, the Lodge cannot be legally opened.

When a Brother, suspended for the non-payment of dues, desires to be reinstated, no petition for affiliation is necessary, nor can any affiliation fee be required from him.

In this Jurisdiction the usage is, that a clean ballot upon the petition of a candidate entitles him to three degrees of Masonry. His advancement cannot be stopped, except by the presentation of charges or, his failure to become proficient in the preceding degree.

The W. M. of a Lodge U. D. has the same rights and powers when presiding in the East, and is entitled to the same respect as if he had been regularly elected and installed.

There is no limitation of the time during which a candidate should have resided in this Jurisdiction. If he is an actual *bona fide* resident he is eligible.

Where a candidate is an actual and *bona fide* resident within the Jurisdiction of the Lodge at the time of the presentation of his petition, his subsequent removal to the Jurisdiction of another Lodge does not deprive the first-named Lodge of the power to make him.

If a candidate is rejected, and the result announced, the ballot cannot be reconsidered. In case there be but one black ball, the W. M. may order a new ballot to be immediately taken.

Where a candidate is a seafaring man, and resides with his family upon his vessel, he has no fixed permanent residence, and may make application for membership at any port to which he may sail.

RESPONSIBILITIES OF A BROTHER TO THE LODGE.

"WE are to consider, my Brethren, the responsibilities and duties of a Brother to his Lodge. His moral responsibilities are, that his course of life before the world be such as to bring no discredit upon the Craft by any unworthy action. In virtue, in honesty, in fair and upright conduct in all things, he should be known and acknowledged as a man in whom entire confidence may be placed. As a Brother, he should never knowingly permit one of his worthy Brethren to suffer either in character or from want, if in his power to prevent it. He should be what Job was, 'perfect and upright, fearing God and eschewing evil.' He should be punctual in his attendance upon the regular communications of his Lodge, when no business of importance detains him from it. In the Lodge he should ever strive to promote harmony and brotherly love. He should inculcate lessons of morality and virtue wherever he may be, and should be ever ready and willing to perform any Masonic duty that may be assigned to him. Whatever assessments may be made upon his purse, for carrying on prudently the work of the Lodge, he should freely and punctually pay. He should avoid all association, if possible, and certainly all Masonic conversation, with expelled, suspended, or clandestine Masons, and never suffer himself, on any occasion, or circumstances, to be drawn into verbal Masonic argument with an enemy of the Order. Should it become seriously necessary to defend the Order against attacks, if he deems himself competent to do so, let it be done in writing, and with great thought and consideration. We can, none of us, even hope to convince a determined enemy—a wicked man, devoid of charity—by verbal argument of the goodness and purity of our Order, because none but an obstinate, wrong-headed person can come to the anti masonic conclusions, so often expressed, in respect to an Order founded as ours was, and coming down from antiquity as ours has come, clothed in the pure robes of morality, honesty and virtue—and, I had almost said, religion; and such a one cannot and will not be convinced. Even were as strong a test as the one which convinced the disbelieving Apostle to be offered him, he would still affect to be a disbeliever. It is, therefore, worse than useless to hold a verbal argument with such a man, and an argument in writing although it may not affect *him* to whom it is addressed, may, like seed sown by the wayside, find some spot where it will germinate and bring forth fruit.

"Such, my Brethren, are our responsibilities to the Lodges to which we belong, and he who swerves from these fails to perform his whole duty as a Freemason."—*B. B. French.*

WHAT MASONRY REQUIRES OF MASONS.

MASONRY *requires of Masons fraternal confidence, sympathy and love.* Masons are taught to confide in each other. And in this world, where there is so much cold suspicion and jealousy and distrust, is it not cheering to feel that there are faithful hearts into which we can pour our sorrows and griefs and wrongs, and be assured that they will be met by no sneering repulse, by no frigid exhortation to take care of yourself, and to manage your own affairs better; but rather by a warm Brotherly sympathy, that is at once interested for you, ready to soothe and counsel and aid. A Mason always has a right, which is recognized by a true Brother, to ask for sympathy and aid in his trials and perplexities, and to fear no betrayal—to dread no unkind repulse. In all his relations in life, the Mason is taught that, on the one hand, it is his duty to give, and, on the other, that he has a right to expect countenance and assistance from his Brethren. Other things being equal, a Mason has the first claim upon a Mason. Of course there is no right to require a sacrifice of the domestic or social relations of life; or to require a crime of a self-injury; but, as I have already said, other things being equal, a Mason is always bound to prefer a Mason. Is it objected that this is a wrong and selfish principle? But how is it so? Is not every man conscious of a drawing of affinity towards some of his fellow-men rather than to others? There are some men in whom you prefer to confide, with whom you had rather converse, deal in business, be associated on more intimate and friendly relations, than others. You will aid them as you have opportunity, throw business in their way, and seek so far as you can to advance all their interests. If there are none towards whom you feel such proclivities, no man for whose prosperity and happiness you feel a warmer interest than for the mass of mankind, you are to be pitied as a poor selfish mortal, whose social affections have been frozen by intense worldliness; or being frozen in a harsh and ungenial nature, have never been thawed by benevolence and social sympathy. Now, this genial sympathy, common to humanity in its higher and nobler types, Masonry guides along certain prescribed paths. On some satisfactory grounds, every man has certain preferences and leanings towards certain other men. Now, other things being equal, Masons prefer Masons. There are reasons why they should do so; and, in doing so, they are only directing into definite channels those sympathies and encouragements which must find objects somewhere. If two men sustain to you precisely the same general relations, and you, by your influence, can promote the interests of one of them, you will give that influence in his favor with whom you have the most sympathy, for whom you feel the warmest affection. You would not injure the other; but your affinities draw you toward your most intimate friend. Every man is conscious of this, and it is right. Masonry requires this; nothing more, nothing less. Within the limits of right and justice and honor, a Mason will always prefer a Mason. Not that he will prefer one to his own serious detriment, or to the still more enduring claims of wife and children and kindred. Masonry encourages no neglect of the laws of natural and social affection, but it regards every Mason as a Brother, to be honored, and aided, and served, and loved as opportunity may be afforded. Like all other good principles, these may be neglected, disregarded; but I am speaking of what Masonry, in its spirit, requires. —*Burroughs.*

CHARITY THE FIRST OF MASONIC DUTIES.

MANY valuable and important papers have been written on the subject of Freemasonry, which, in a word, serve to illustrate the principles of the Institution. It would be unnecessary to offer any remarks on this head. It is our intention to show that charity does, and always did, form a particular ingredient in the character of a Free and Accepted Mason. Although the charity of a Mason extends to the whole human family, of which each individual is a child, yet certain classes of men having enlisted under the banners of the Order, to partake of the several benefits and privileges, it is but reasonable to suppose that they should individually and collectively, come under our particular notice. Is it not a fact in all societies designed for charitable purposes? Do not the individuals composing such an institution unite together, in order to assist their fellow-members in the hour of distress and trial? Are they not, in a particular manner, subservient to others' ends: for the relief of widows, orphans, &c.?

All these institutions, which are numerous and generally well conducted, have at all times received the patronage of the liberal and enlightened. But, in the Order of Freemasonry, the instances are numerous and beyond calculation, where the benefits of the Society have extended to the relief of distressed Brethren, widows and orphans. It is sometimes said, by those who have not been initiated into the Society, " I have never seen any good arising from it;" nor, indeed, will they, until they are regularly initiated. As well might they endeavor to obtain the secrets of a Freemason, which, we all know, have existed from time immemorial, as to become acquainted with the charitable transactions of a Lodge; or to know when an individual stretches out his hand to serve a distressed Brother, with whom he is often made acquainted by those inviolable secrets, which constitute among Freemasons a universal language. What has the world to do with private transactions; whether a widow, an orphan, or a pilgrim has obtained relief? If *they* were, then, as well might the *mysteries of light* be unfolded to them!

.The peculiar excellence of the Institution does not rest in the display of virtues merely civil, nor in the jewels which adorn the Mason; nor, in a word, in external show or grandeur. Though these have their several ends, some of which are absolutely essential to form the appropriate clothing of a Mason, yet charity, benevolence and love constitute the basis of the Temple. Thousands, and we may add, tens of thousands, have witnessed the kindly offices of Masons; the widow and the orphan, whose petitions have never been rejected, can also witness, not only in this, but in every quarter of the globe, the charity of a Mason.

Charity! thou heaven-born virtue! Long mayst though preside as the guardian genius of Masonry! and may Wisdom, Strength and Beauty remain the three great pillars!—*Anon.*

DANGER OF POPULARITY.

It cannot be denied that Masonry has progressed too rapidly for the last twenty years. It has tended toward a condition of popularity that was never intended by its founders, and which is utterly inconsistent with its nature. Masonry was never designed to be a popular Institution. No secret society can seek popularity without being corrupted and eventually destroyed. It is the exclusiveness of the Association that has preserved it; and to render it popular is to expose it to a vicissitude more calamitous than any it has passed through since it became a distinct and efficient Organization. In this respect, as in some others, Masonry is like the Church: it prospers most when let alone, or when abused and persecuted. The prosperity here alluded to is that of character and efficiency as an agent of good, not that of public approbation and worldly applause. When the shouts of popular applause ring through our secluded halls, the knell of the Order will soon follow. Our strength is to sit still; and if the world wonders what we are doing, and is curious to know how our labors are performed, let it wonder, and let its curiosity remain unsatisfied. In the secret societies of past centuries were contained the learning and the character of those centuries. None but the eminently worthy and the distinguished were admitted to their mysteries. Masonry has evidently degenerated in proportion as it has become popular; and it has at this moment no foe that it may fear half so much as that of its own popularity. The popular mind has not the capability of estimating truly the character and purposes of the Masonic Institution. It requires not only a large share of intelligence, but a peculiar faculty of observation and scrutiny, to apprehend the mysteries that underlie the great superstructure that Masons are ever engaged in erecting. The work of Masonry is the work of reform. It is a work of profound moral research, and its development is in the form of modern ethics, for which the world never yet has been prepared, nor do present indications afford the hope that such preparation is in progress.—*Rev. J. N. M. Jilton.*

"CAGLIOSTROISM IN MASSACHUSETTS."

We had occasion last month to notice, under the above heading, and in terms of some severity, an attempt,—the first we had heard of,—to introduce into this Masonic Jurisdiction, the wretched charlatanry of Mr. " Rob Morris," which, in other sections of the country, has contributed so largely to breed dissension among the members, and to degrade the character of our Institution in public opinion. We wrote as we felt, and protested against the movement in such terms as in our judgment the nature of it demanded. We had no personal feelings to gratify; but we had a duty to perform, and did it.

Br. Chase, whom we were constrained to name, thinks that we were especially severe upon him. We intended to be so; but we did not design to do him any injustice. We took the printed circular, from which we derived our information, and reasoned from the facts it presented. If these were at fault, the blame is not ours. We inferred from them that he was retailing Mr. Rob Morris' Wares; and this inference was authorized by the fact that they bore his " trade-mark." Brother Chase now however informs us, that he has had no connection with Morris for the last six years. We are glad to know this, and cheerfully give him the benefit of the explanation. We understand also, that the *thing*, whatever it may be, denominated the " Eastern Star," which Bro. Chase " confers," and, in common with Morris, calls a " *side*-degree of Free Masonry," is not the thing which Morris is passing off upon curious women, under the *same name*. We are glad to know this also, because we have no confidence in Morris. But a dilemma arises here. Two Dromios are brought upon the stage! Two " Eastern Stars" appear in the firmament! Which is the genuine and which the counterfeit we are unable to say. One thing is evident, however, either that Bro. Chase has appropriated the name of one of Morris' bantlings, or that Morris has committed a plagiarism upon him! We leave the problem with the parties most interested in its solution; and should be happy to know that both " Stars" had sunk so far beneath the horizon that they would never rise again. We are inclined to believe that this is the true status of Br. Chase's "Star!" Having cheated him once, he will not be swift to trust it again!

HE INFLUENCE OF MASONRY.

The rapid increase of Freemasonry in the last half century, naturally leads us to the inquiry, what influence must the objects of an organization so vast exert upon society at large? It has frequently been urged by the enemies of Masonry, that it exerted an influence prejudicial to the exercise of free opinion in the various walks of life. This was a favorite objection with antimasons, at the time when their fulminations against the Order were most violent, and, for a time, most powerful. It was affirmed that the obligations of one Mason to another were of so potent a character, that they reached the Judge's Bench, the Juror's Box, the Prosecuting Attorney, and even the Ballot Box; so that no Freemason charged with crime or misdemeanor, could be convicted, and that no member of the Fraternity who was a candidate for any office within the gift of the people could be defeated. In proof of these assertions, it was urged that Masons were seldom or never brought to public trial in the Courts, or, if so, that they were acquitted. A weaker argument could not be adduced. It is true that very few members of the Fraternity have been convicted in our Courts of Justice, but this is owing to the fact that the laws and obligations of the Craft are designed to keep men away from the influence of crime—from the fangs of the law, and from the gloom of a prison—tending to make them lovers and advocates of morality, and good citizens. A man in becoming a Freemason does not make himself a slave to *one* or *all* of the Craft; he is not pledged to forego any right which belongs to him as a man, to favor the schemes or objects of a Brother, or to shield him from the consequences of crime. The lessons which a Mason learns, tend to a purity of life, to a proper control of the evil principles of his nature, and bringing them into subjection to those higher powers of the mind, by the guidance of which man is redeemed and brought nearer to the standard of perfection which constitutes the attributes of the Great I AM. Masonry does exert an influence. It always has, and it ever will exert an influence so long as there remains an altar before which her votaries can bow.

But that influence is for good, not for evil. Had Masonry exerted an evil influence upon society, the strong arm of the Great JEHOVAH would have been stretched forth centuries since, and crumbled her altars into dust and demolished her every shrine. The mighty pillars of the moral Temple, which have so long withstood the assaults of the scoffer, would have toppled and fallen, the magnificent edifice would have become a heap of ruins, and the votaries of the Order would have been covered with humiliation and shame.

The influence of Masonry is of a high character—it stoops to no subterfuge, it engrosses the attention of no political or religious clique, it aims at no part in the policy of our municipal or civil government, and its members claim no distinction or preference on account of their connection with it. Freemasonry has an influence, and it is a strong and abiding one: it is the influence of kindness, of charity, of Brotherly love. Its influence is found in the healing balm which it pours into the bleeding wounds of sorrow, in the timely aid which it brings to the fireside of the disconsolate widow, and in the succor which it affords to the helpless orphan. Who can say that such an influence is not blessed of Heaven? It carries out the work which our common Father has made the duty of all his children. It works, in its silent, unobtrusive course, to aid us in attaining a better and purer life, and when its influence is unfelt, and its monitions remain unheard, then, and not till then, will the sons of Masonry desert her shrine, or pause in the great work which they have to perform.—*Mercury.*

DEATH OF REV. BRO. CYRIL PEARL.

It is with more than ordinary sorrow and regret that we announce to our readers the death of the beloved and distinguished Brother, whose name stands at the head of this notice. He died at South Freeport, Me., on the 19th of March last, of lung fever, after an illness of a few days, at the age of sixty years. He was a zealous and sincere Mason—warmly attached to the Institution, and always active in his efforts to advance its interests. His ardent and generous nature sometimes carried him beyond the point where his Brethren of cooler temperament could follow him, but none ever doubted the purity of his motives or the sterling honesty of his intentions. He was a strong, vigorous and flowing writer, and his reports, as Chairman of the Committee of Foreign Correspondence in his own Grand Lodge, have secured for his memory a high and enviable place on the roll of the ablest Masonic writers of the country. "But it was not alone," says Grand Master Preble, "in the Masonic Order that Bro. Pearl was interested. Every work which had for its object the reformation of the evils incident to human nature or the promotion of any good and worthy object, in him always had an earnest and zealous cooperation, and whatever commended itself to his judgment he was unwearied in presenting."

Our Brethren of the Grand Lodge of Maine will long feel that they have lost one of their ablest counsellors and most devoted co-laborers. He was buried with Masonic honors on the 22d of March, from the church in South Freeport.

NOVA SCOTIA.

The Craft will learn with pleasure that a Masonic Lodge has been formed in Baddock, Nova Scotia, under the name and title of "St. Mark's Lodge," with every prospect of a long and successful future.

A Dispensation having been obtained from the Prov. Grand Lodge holding of the Grand Lodge of Scotland, the members met on the evening of the 8th Feb. last, when the following Brethren were elected as Officers for the current year:—

Alexander Munroe, W. M.; A. F. Haliburton, S. W.; Colin N. Campbell, J. W. and S.; Wm. Kidston, S. D. and T.; Henry Foyle, J. D.; Kenneth R. MacKenzie, Tyler.

The regular meetings of the Lodge will, for the present, be held on the Third Thursday of each month.

GRAND CHAPTER OF RHODE ISLAND.

The Annual Convocation of the M. E. Grand Holy Royal Arch Chapter of Rhode Island, was held in Ionic Hall, in Providence, on the 15th ult.

All the subordinate Chapters were represented, and there was a full attendance of the permanent members.

The returns from the several Chapters exhibited the Order in a flourishing condition, and the report of the Grand Treasurer showed the finances to be very satisfactory.

A new Constitution was reported and adopted.

A Committee was appointed to report suitable resolutions upon the death of R. E. George A. French, an officer of the Grand Chapter, and it was voted to attend the Grand Lodge of Sorrow to be held at Pawtucket on the last Tuesday of the present month, in memory of the deceased.

Other business relating to the interests of the Order was transacted, after which the following officers were elected for the year ensuing, and installed by M. E. Levi L. Webster, P. G. H. P.

M. E. Thomas A. Doyle, G. H. P.—R. E. Emerson Goddard, D. G. H. P.—Gilbert Chase, G. K.—Charles A. Green, G. S.—Gardner T. Swarts, G. Treas.—Samuel B. Swain, G. Sec.—E. Wm. Gilpin, G. Capt. H.—Ervin Read, G. P. S.—James M. Merchant, G. R. A. Capt.—Henry M. Rawson, G. M. 3d V.—Frank H. Harrington, G. M. 2d V.—Stephen C. Arnold, G. M. 1st V.—Rev. Sydney Dean, G. Chap.—Henry F. Smith, G. Lect.—Eugene D. Burt, John M. Clarke, G. Stewards—Geo. B. Chace, G. Organist—Ebenezer B. White, G. Tyler.

BRISTOL LODGE, ATTLEBOROUGH.

This old Lodge celebrated its 68th anniversary on the 26th of January last, by a public Installation of its officers, a supper, &c. The ceremonies of Installation took place in the neat and convenient hall of the Lodge, and in the presence of as many ladies as could possibly be accommodated. They were performed by the M. W. Grand Master in his usual happy and impressive manner. At the conclusion of which, he addressed the Lodge at some length on the general purposes of the Institution, and its importance as a means of great good, not only to its own members, but to the community in which it exists. The Lodge was then closed, and the Brethren, with their ladies, formed in procession and marched to the vestry room of one of the neighboring churches, where tables were bountifully spread for about three hundred persons. After supper, the company were entertained with speeches by several of the Brethren present, but the great feature of this part of the entertainment was the music, and we have not on any similar occasion, ever been more gratified, or known it to be excelled. The singing was surpassingly excellent, and the piano was handled with great skill and beauty. We are happy to state that the Lodge is in excellent condition, and is composed of a fine class of members. The following officers were installed:—

Charles E. Smith, W. M.; John B. Maintain, S. W.; John Stanley, J. W.; Abial Codding, Jr., Treas.; John T. Bates, Sec.; Thomas G. Sandland, S. D.; James W. Foster, J. D.; A. M. Sperry, Marshal; Gardner Clarke, Chap.; Chas. A. Blake, S. S.; James A. Hodges, J. S.; William H. Heath, Tyler.

ROSWELL LEE LODGE.

This is the name of a new and promising Lodge recently established at Springfield, Mass. Having worked a year under Dispensation, it was duly constituted by the M. W. Grand Lodge on the 14th of March, ultimo. The ceremonies took place in the Hall of Hampden Lodge, in the presence of a large number of Brethren. At the conclusion of these, and after a very excellent practical address by Grand Master Parkman, the Lodge was closed and the Brethren repaired to the Union House to supper, where a pleasant, and it is believed not an unprofitable hour was spent in social enjoyment and the interchange of views and opinions. The Lodge has done a large amount of work the past year, and starts on its new career with the most encouraging prospects. The officers are as follows:—

E. W. Clark, W. M.; Sam'l B. Spooner, S. W.; John B. Hunt, J. W.; A. E. Foth, Treas.; W. T. Ingraham, Sec.; G. T. Weaver, S. D.; Robert Morris, J. D.; James M. Porter, Marshal; E. Cady, S. S.; H. G. Shaw, J. S.; Geo. D. Rollins, Tyler.

OFFICERS.

Officers of Grand Council R. and S. Masters in R. Island. James Salsbury, M. P. G. M.—James H. Armington, D. P. G. M.—Bela P. Clapp, I. G. M.—William B. Snell, G. P. C. of W.—Henry M. Rawson, G. R.—Stephen C. Arnold, G. T.—Alvin C. Robbins, G. C. of G.—Rev. Chas. H. Titus, G. Chap.—Albert H. Cushman, G. Sent.—Ebenezer B. White, G. Guard.

Officers of Mount Tabor Lodge, East Boston. Albert B. Barrett, W. M.—Frederick Pease, S. W.—Charles H. Day, J. W.—William Thompson, Treas.—Richard Beeching, Sec.

Officers of Montgomery Lodge, Milford, Mass. George E. Stacy, W. M.—Wheaton B. Gibson, S. W.—Alfred A. Burrell, J. W.—Leonard Hunt, Treas.—Lewis Fales, Sec.—Ezra F. Holbrook, S. D.—George A. Whiting, J. D—Harris T. Bradish, Marshal—Rev. Joseph Ricker, Chap.—Leonard Fairbanks, S. S.—Elias Whitney, J. S.—Edward Woods, Stephen Mathewson, Elias Whitney, Com. on Charity—John M. Woods, Tyler.

Officers of Grand Lodge of Maryland. M. W. John Coates, G. M.—John A. Lynch, D. G. M.—Wm. J. Wroth, S. G. W.—Walter H. Thompson, J. G. W.—Jacob H. Medairy, G. Sec.—Frederick Fickey, Jr., G. Treas.—James D. McCabe, G. Chap.—J. P. W. Richardson, G. Marshal—James M. Anderson, G. St. B.—Charles E. Needles, G. Sw. B—Reuben A. Holmes, S. G. D.—William R. Hurst, J. G. D.—Charles E. Kemp, S. G. S.—George R. Cofforth, J. G. S—John Walker, G. Pur.—D. A. Jenkins, G. Director of Cer.—Dan'l A. Piper, G. Tyler.

GRAND LODGE OF MICHIGAN.

We have received a printed copy of the Proceedings of this excellent Grand Lodge, at its Annual Communication in January last. The document of chief interest in it, is the very able and interesting address of the M. W. Grand Master, Brother Lovell Moore. We have rarely read a paper of the kind that has afforded us greater pleasure, and we unhesitatingly invite the attention of our readers to the very liberal extracts given below:—

Brethren—As we have now engaged in the long neglected duty of making a final disposition of the contraband articles termed *keys*, what should be our continued action in regard to the organization of a society within our Lodges, the basis, yes, the whole foundation of which rests upon "*mnemonics*." For be assured, that society "is not dead, but (only) sleepeth."

Thanks for the wisdom that guided the action at our last session, when, without a dissenting voice, that Grand Body placed its heel upon the neck of the monster before it had time to sow the seeds of discord to any considerable extent within this jurisdiction. And now, Brethren, as our sails are bent, and the ship on her right course, we have only to stand firm, keep a steady hand at the helm, and there will be no more danger from that source.

Brethren, I think I can already perceive in this, as it has often been in other cases, that an evil which is to be deprecated, and not for a moment countenanced, is often productive of some of our greatest blessings. The subject of "keys" has been too long winked at, tampered with, and (though silently) countenanced by our Grand Lodge. Inquire of any well-informed old Mason of thirty, forty, or fifty years' standing, and he will tell you with what consternation and horror he was struck at the first appearance of printed keys scattered through our Lodges, made and distributed by Masons. At first this was done somewhat secretly, and perhaps not altogether for a pecuniary consideration; but still, shut our eyes to the fact as we would, we felt an inward consciousness that it was a violation of our most solemn Masonic obligations. Forty years ago we were expressly taught that no record of any word, syllable, letter, or character of esoteric Masonry was ever, under any circumstances, to be made, printed or written, except by an unseen pen upon the Mason's heart. But as time rolled on, and even our Grand Lodges negatively countenanced the practice, it by degrees laid aside its former covering of secrecy, and its authors multiplied, and began publicly, for the sole purpose of money-making, to have these contraband articles printed and publicly and openly sold and distributed, and so extensive and lucrative had the practice become that even some of our most eminent Brethren could not withstand the temptation, and became the peddlers of this foul trash. And thus, perhaps, it might have gone on unchecked, until the evil would have become uncontrollable and incurable, had not our eyes been opened by discovering the gigantic arrangements for treason against our Order made by the "Conservators." This opened our eyes, and we gazed with astonishment at the extent of our departures from the ancient landmarks of our Order. And I earnestly beseech you, my Brethren, as you have actively and unanimously taken hold of this all-important matter, that you will not cease your commendable exertions until the last vestige of this foul innovation is effectually wiped out and buried beyond the possibility of a resurrection.

ESOTERIC MASONRY.

As this Grand Lodge, many years since, adopted the Barney-work and lectures, as they were then termed, and meaning the Baltimore national work; and again, at its last session, after mature deliberation, re-adopted it; and, by a resolution, made it the duty of the Grand Master, Grand Secretary, Grand Visitor and Lecturer, to procure, and place on file in the archives of the Grand Lodge, a correct copy of said work and lectures for future reference, etc., the question naturally arose,—What was that work, and those lectures? This question was of more difficult solution, for the reason that a great number of Brethren, both in this and other jurisdictions, are in possession of keys made by Barney himself; no two of which, that I have been able to find, (and I have examined many of them,) are exactly alike; and many of them are widely different.

Our late venerable Bro. Philip C. Tucker, for many years Grand Master of the Grand Lodge of Vermont, in his address in 1859, fully admits the fact, and explains the reasons why there was such a difference in Barney's keys. And, in a recent conference with the like venerable and talented Chas. W. Moore, G. Secretary of the Grand Lodge of Massachusetts, he corroborates the statements made by Bro. Tucker.

I therefore, before complying with said resolution, deemed it of great importance to ascertain, as far as possible, what that true work was, so that when once established, no alteration would be hereafter submitted to, by any one, from the youngest E. A. to the Grand Master, inclusive. And my own observation, for a few years past, has demonstrated the fact that there is a material difference between the work as recently taught and practiced in some of the Lodges in this jurisdiction, and that of three, five, and ten years since. Some gross innovations have been introduced, which I am confident have no precedent outside of this jurisdiction, since the first building was erected in the city of Baltimore, and consequently could not be rightfully termed "Baltimore work." Among which are the following: * * * * * *. These, and a few others of minor importance, I instructed our G. V. & L. to correct.

In order, therefore, to enable me to assist in preparing a correct and permanent standard of rituals for our future use, I have visited and witnessed an exemplification of the work, on the three several degrees; and heard all the lectures rehearsed, by some of the best ritualists in the States of Massachusetts, New Hampshire, Vermont, Illinois and Wisconsin. And among those of whom I sought for light, were Bros. Coolidge, P. G. M., C. W. Moore, G. Sec., and E. D. Bancroft, G. Lecturer, of the Grand Lodge of Massachusetts, who are as highly polished, brilliant ashlars as can be found in the United States.

Bro. Moore, it will be recollected, was on the Committee at Baltimore, and reported the lectures and work, which Barney was authorized to teach, and ought to be considered as good authority for correcting any material discrepancy in the Barney-work.

In all the States I have visited, they claim to work the Baltimore work; and claim that that is the Webb-work, differing only in a few non-essentials, (which I can readily explain to you, if desired.)

And from all my researches, while I am of the opinion that a few corrections in our former work ought to be made, (and would not require scarce ten minutes to correct,) still, as a whole, I believe the lectures and work as taught and practiced in this jurisdiction six or eight years since, and in many of our subordinate Lodges at the present day, to be as correct and free from errors as can be found within any jurisdiction in the United States.

SUSPENSION OF A CHARTER.

It has fallen to my lot during the past year to perform one of the most painful duties of a Grand Master, that of suspending the charter of one of our subordinate Lodges, and what rendered it extremely unpleasant, was the fact that it was one of our oldest Lodges, and consisted of a very large number of as worthy and well-informed Brethren as can be found within our jurisdiction; and while I hold that as much leniency as possible should be extended to the subordinate Lodges, and unintentional offences committed, freely excused, yet where there is a gross violation of well-defined ancient landmarks, or the plain written constitution of the Grand Lodge, which everyone is bound to understand, the Grand Master would be recreant to the duty he owes to the Fraternity did he not promptly and efficiently act so as to prevent a continuance of like offences.

On the 23d of August, I received from Bro. FARNUM, W. M. of Fidelity Lodge, No. 32, a communication in substance, "that at a regular communication of his Lodge, in July last, during his absence, the S. W. called to the chair a Past Master, and that a petition came from the committee, ballots were spread, and the candidate received one black ball. Another ballot showed the same result, and the candidate was declared rejected. Later in the evening, after some of the members had retired, a motion was made to reconsider the ballot, which passing *unanimously*, another ballot was had by which the candidate was elected, and was initiated to the E. A. degree; and immediately following he was balloted for for the F. C. degree, without examination or delay, and was elected," etc. Upon the receipt of which, I immediately issued my official mandate, indefinitely suspending the charter of said Lodge, and I attached to said mandate what I conceived to be well established Masonic law involved in the case, to wit:—

First. It is the prerogative of the W. M. by ancient usage, when the ballots for the election of a candidate have been *once* spread and collected, in case there is only one black ballot, (if he supposes it may have been a mistake,) to *order* the ballots spread a second time—but this must in all cases be done before any of the members who were present at the first ballot have retired from the Lodge—and if the second ballot is foul, the prerogative of the Master is thereby exhausted in the case, and he should at once declare the candidate rejected; and from that moment the petition is dead, and if the candidate wishes further proceedings, he must commence *de novo* with a new petition, etc.

Second. A motion to re-consider a *ballot* is unmasonic, and should never be entertained by the Master. In this particular, the Lodge committed a double offence. They not only illegally re-considered the ballot, but did it after some of the members who were present at the first ballot had retired, and after the candidate had been declared rejected.

Third. The balloting for and the election of the candidate for the F. C. degree, without an examination in the Lodge, was a violation of ancient usage, and also of section nine, article five, (and amendment thereof,) of the constitution of this Grand Lodge.

Subsequent to the foregoing, I received a truly fraternal communication from our worthy W. M., and also one signed by thirty-four Brethren of Fidelity Lodge aforesaid, both of which clearly manifested a Masonic spirit, frankly confessing their errors, and acknowledging the justness of the mandate suspending their charter, and thereby satisfying me that none but good and square work would hereafter be allowed in their Lodge. I, therefore, agreeably to their request, on the 10th day of September, issued a revocation of the aforesaid mandate, and notified said Lodge that their case would be reported for the action of the Grand Lodge, at its next annual communication.

SUSPENSION OF A W. M. FROM OFFICE.

On the 10th day of October, complaint was made to me by the Wardens of Newaygo Lodge 131, that * * * * the W. M. of said Lodge, "for the greater part of the last two or three weeks had been grossly intoxicated," etc., and as similar complaints had been made during the past two years, and knowing *personally* that the Brethren had patiently and faithfully labored for his reformation, without success, and although I have the charity to hope that he may yet be saved, still, that the reputation of the Fraternity might be preserved, I deemed it necessary that he should be deposed from his responsible office; I therefore, on the day and year aforesaid, issued my official mandate, indefinitely suspending the said W. M. from the office of Master of said Lodge, and ordered the S. W., and in case of his absence, the J. W. to take in charge the charter, and for the time being, to discharge all the duties of Master of said Lodge.

MASONIC JURISPRUDENCE.

Among the numerous questions which have been propounded, and by me answered, are the following, in a greatly condensed form:—

First. What are the requisites of a petition to the Grand Master for a special dispensation to confer degrees?

Answer. It should be under the seal of the Lodge, and signed by the Master, or by the Secretary, by his order. The name, age, residence and occupation of the candidate, and the reasons why a dispensation is deemed necessary, should be fully stated, and with which the constitutional Lodge fee, as specified in the Blue Book, should be enclosed, or the Grand Secretary's certificate for the same.

Sixth. On the presentation to me of a petition for a dispensation to confer the degrees upon a candidate, (an officer in the army,) the following question was presented, to wit:—

Is the Grand Master in this jurisdiction authorized, under any circumstances, to grant a special dispensation authorizing and empowering a subordinate Lodge to initiate a candidate under *twenty-one years of age*?

Answer. Emphatically, no. I am aware that my worthy predecessor granted a dispensation to make a minor a Mason, but I cannot reconcile it with the regulations of the Fraternity, especially as taught in the United States. I believe that I should have an equal right to grant a dispensation to make a Mason of a woman, an old man in dotage, or a fool, as a young man in non-age. He is not of "lawful age."

Seventh. Would a Lodge be justified, under any circumstances, to re-initiate one who has been regularly initiated in another jurisdiction, for the purpose of evading the necessity of procuring permission from the Lodge where he was first initiated, for them to finish their work by passing and raising the candidate, or can the Grand Master grant a dispensation for that purpose?

Answer. No. Neither has the Grand Master authority to grant a dispensation for that purpose. It would be sanctioning a fraud by carrying up for inspection another's work, claiming it to be our own. A candidate can no more be re-initiated than an ashlar, after being partially dressed out, can be thrown back into the quarries and made to resume its natural rough state.

Eighth. By the W. M. of Greenvile Lodge, No. 96, to wit:—

At our last regular communication, the ballots were cast for the initiation of a candidate, and, upon inquiry, the J. and S. Wardens reported the ballots foul, and before the box reached me, (W. M.,) a motion was made and carried that the ballot lie over until the next regular. There were two black balls in the box. Was the motion to lie over regular?

Answer. It was not. The Master is to order the work, and he should not have entertained the motion. It was an infringement upon the prerogative of the Master, and it is my order that at your next regular you cause the record to be corrected, by expunging all relating to said motion, and declare the candidate rejected, *tunc pro nunc*, and cause it to be so entered of record.

Ninth. A. was duly elected and installed Master of a Lodge, and served one year; was then superceded by B., who was elected, installed and served for one term, when A. was again elected.

Question. Is it necessary that he should be again installed before he again assumes the prerogative of W. M.

Answer. Yes; it is necessary, as it was at his first election. It is a new election and requires a new installation upon the same principle that a new inauguration, oath, etc., is required of State officers on their re-election. When a Brother has been duly elected and installed Master of a Lodge, by that *installation* he is invested with all the rights and prerogatives of Master of that particular Logde, until his term of office expires, (or he be otherwise removed.) But at its termination, and upon his retiring from said office, all of those rights and prerogatives cease, and another and subsequent installation can only re-invest him with those rights and prerogatives. Section four, article five, of the constitution of this Grand Lodge provides that "the Master and S. and J. Wardens shall be annually elected by ballot," etc., and "they shall hold their office for one year, and until others are elected and *installed* in their stead." Here the installation is made as necessary as the election, and until *both* of these requisites are complied with, the former occupant continues in office, by virtue of said provision in the constitution.

Eleventh. If a candidate, after presenting his petition for initiation, and before the ballots are passed for his election, moves out of the jurisdiction of said Lodge, has that Lodge a right to initiate, pass, or raise said candidate?

Answer. A Lodge has no right to *initiate* a candidate, if at that time he resides within the accredited jurisdiction of another Lodge; but having been *initiated*, no matter where he removes to, it is the right of the Lodge where he was initiated, to finish their work by conferring the other degrees; and no other Lodge can deprive them of that right without their consent.

Twelfth. An applicant for initiation, for whom a special dispensation had been granted, on being balloted for, was rejected. Can the W. M. call another special meeting and receive and act upon another petition of said candidate, by virtue of the former dispensation?

Answer. No. When a candidate has been balloted for and rejected, both his petition to the Lodge, and the dispensation, have thereby become null and void.

Fourteenth. From Holly Lodge, No. 134:—

At a meeting of said Lodge the ballots were cast for the election of a candidate and found *not clear*, and the candidate rejected, and the opinion was that it was a mistake, as the Brethren all said that they voted, or intended to vote, for the candidate, and saying:—Our By-laws prohibit the passing of the ballot twice, and asked how he should proceed; and whether a dispensation could not be granted authorizing another ballot?

To which I replied:—

Answer. The candidate being rejected, the petition is dead, and the only remedy is to commence *de novo*. A dispensation could not Masonically be granted authorizing a Lodge to ballot after the candidate had been rejected. All this difficulty grows out of an error in your By-laws; and if they contain a clause, as stated, prohibiting the ballots being spread or passed twice, it is my mandate that you forthwith erase that clause. It is an infringement on the prerogatives of the W. M. He is to order the work, and, under certain circumstances, has the inherent right to order the ballots spread a second. time; but he is the sole judge of the expediency of exercising that right.

I notice another irregularity in the proceedings in said case, you say:—"Every Brother present declared that he voted, or intended to vote, for the candidate." No member has the right, nor should he ever be permitted by the W. M. to announce *how* he balloted, or intended to ballot, except it be that he had deposited a black-ball by mistake.

Fifteenth. What are the prerogatives of a Lodge, between the time of receiving their charter from the Grand Lodge and the time of being constituted, and their officers installed by the Grand Master?

Answer. They can only meet, open their Lodge and elect their officers under the provision of an edict of the Grand Lodge for that special purpose, and then close their Lodge. They have no authority to even open a Lodge at any other time, or transact any other Lodge business, until they meet by direction of the Grand Master, or his proxy, for the purpose of being constituted, and their officers duly installed. The officers they elect have no legal existence until they are installed; and those named in the charter can only act as such for the purpose of said election.

Brethren, I deem it to be my duty to call your serious attention to a growing evil, and violation of one of the most important ancient regulations of our Order, to wit, admitting to membership many who seek admission through selfish, mercenary motives, who, if not a disgrace to the Institution, become drones in the hive.

The time was, and should be now, that a Brother, with a diploma showing him to be a Master Mason in good and regular standing, might travel the wide world over, and without any other certificate of character or letter of credit, be received by the Brotherhood as a gentleman of uprightness and integrity, one in whom the utmost confidence might be reposed, without any fear of his betraying that trust. But, alas! my Brethren, it is not so now. This evil can, and must be remedied. Let our Lodges be thoroughly sifted. Let it be everywhere known that the openly immoral, the profane swearer, the drunkard, the gambler, etc., etc., have no right to a seat within our sanctum, and if any such are there, let them be expelled. And upon every application for admission, let your doors be strongly closed against the applicant until you have clear and undisputed evidence of his *positive* worth. Negative evidence, such as "*I know nothing against the candidate*," is a fatal error into which we have too easily fallen.

Permit me to quote a sentence from the ancient charges, which every Mason should be able to repeat, but which I fear many have never even read, to wit:—

"No man can become a Mason consistently with ancient usages of the Order, unless he be free born, of lawful age, good moral character, temperate, industrious, charitable, and possessed of public spirit and the social virtues. He must be of sufficient natural endowments to be respectable, and must have entire all the faculties and senses of a man. He must also have an estate, office, trade, occupation, or some visible means of acquiring an honest livelihood. He must have a sound head and a good heart, and be exempt from all those ill qualities and vices which bring dishonor to the Craft," etc.

Let me put the question to you, Brethren, do you require indisputable evidence of all these requisites before you allow a candidate to enter? If not, then you have violated your Masonic obligation.

Another test of the candidate's integrity should be closely scrutinized. I refer to the interrogatories propounded to every candidate, to wit:—"Do you seriously declare upon your honor, that unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?" etc. To this and others the candidate gives an affirmative answer, while all the surrounding circumstances, if closely looked to, would, I fear, in many cases, stamp that answer as *false*.

Brethren, a great responsibility rests upon us, as members of the Grand Lodge. We are not only bound to sustain the high standing of Masonry for the benefit of those who are now living, but we have a higher and holier duty to perform, to wit:—to transmit to posterity the excellent tenets of our Institution unimpaired, as they have been transmitted to us by our fathers.

DEDICATION OF A NEW HALL.

The new and beautiful Hall recently fitted up by Washington Lodge, in the neighboring city of Roxbury, was dedicated by the M. W. Grand Lodge on the evening of the 17th of March last, being the 69th anniversary of the organization of the Lodge. The occasion was one of more than usual interest, and we have rarely seen the simple ceremony of Dedication performed with more beauty and effectiveness. The Hall was filled to its utmost capacity by the Brethren and their ladies, and all, by their close and decorous attention, seemed to manifest a personal interest in what was passing before them. The ceremonies commenced about 8 o'clock, and were conducted in the following order:—1. Reception of the Grand Lodge, which was largely represented by its officers, in their rich regalia; 2. Solo and chorus, "Thou art our Father," which was beautifully rendered by a young lady, whose name we did not learn; 3. Prayer by Rev. Bro. Dadmun, as Grand Chaplain; 4. Opening Hymn, "Great Architect of Heaven and Earth," in which the audience joined, by request of the Grand Master, and to the gratification of all present; 5. Dedicatory Ceremonies, in which the fine Dedicatory Hymn, "Genius of Masonry descend," was appropriately and effectively introduced; 6. Address by the Grand Master, which was well conceived and admirably delivered. If we were sure he would not hear us, we should say that it was one of the best of his many excellent official addresses. He was followed by the Rev. Bro. Dadmun, as the Orator of the evening, in a more set address, of great excellence and appropriateness. He spoke for about twenty minutes, to the great satisfaction of his large and attentive audience. The ceremonies in the Hall were then closed with the Anthem by the Choir, "Glory be to God on High."

A procession was then formed, and the company repaired to the Banqueting Hall, where a rich and bountiful entertainment had been provided for their refreshment.

The Hall itself is one of the finest in the State, and is about 45 by 38 feet. It is neatly and richly furnished, and has the addition of an elegant rich toned organ of superior finish and workmanship. The decorations on the walls and ceiling are by Bro. L. Haberstroh, one of the best and most skillful frescoe painters in the city, and it does him great credit. The Banqueting Hall and ante rooms are all of good size, convenient and well finished and furnished. There is not probably another Lodge in the State, and but few in the country, provided with so many appropriate and elegant working apartments. The Lodge was never in a more prosperous condition, and perhaps never in safer or more competent hands.

MAY FLOWER LODGE.

This is the very pretty name of a new Lodge just established at Middleboro, in the county pf Plymouth. The Charter was granted at the last communication of the Grand Lodge, and the Lodge was constituted by the M. W. Grand Master on the 21st ultimo. It has done a very prosperous business the past year, and being located in a pleasant and thriving village, its prospects for the future are highly eucouraging. It has a good roll of able and active officers and members, who are fully competent to manage its affairs in a proper manner, aud to insure its success. The officers for the year are as follows :—

John Shaw, W. M.; Charles H. Carpenter, S. W.; Benj. F. Tripp, J. W.; Geo. F. Hartwell, Treas.; Lucien Wilbur, Sec.; Andrew B. Bosworth, S. D.; Andrew M. Eaton, J. D.; Lorenzo R. Swift, S. S.; Henry H. Shaw, J. S.; Southworth Loring, Tyler.

CALIFORNIA.

At a meeting of Mount Moriah Lodge No. 44, San Francisco, Cal., held on Wednesday evening, 21st of December, the following officers were installed for the ensuing year, by P. D. G. M., P. W. Shepheard, assisted by P. M., Geo. C. Hickox as Grand Marshal :—Edwin S. Perkins, W. M.; John W. Schaeffer, S. W.; Davis Louderback, J. W.; Wm. Melvin Smith, Treasurer; Chas. L. Wiggin, Secretary; Eleasor Thomas, Chaplain; Chas. H. Packham, Sen. Deacon; Donald Beadle, Jun. Deacon; Albert Solomon, Marshal; L. H. Woolley and D. N. Lundt, Stewards; Wm. Horton, Organist; Ira C. Root, Tyler. At the conclusion of the ceremony, Bro. Shepheard, on behalf of the members of the Lodge, presented the retiring Master, Bro. P. Perine, with an elegant Past Master's Jewel, as a token of their appreciation of his faithful services as Master, and in testimony of their esteem and affection for him as a man.

Obituary.

Sir ISAAC D. GIBBONS.

Whereas, it has pleased the Supreme Ruler of the Universe to call from the scenes of his earthly trials our very highly esteemed Most Eminent Grand Commander, Isaac D. Gibbons, to cut him suddenly down in the midst of his labors in our Ancient and Honorable Institution, so that we shall no more hear his wise councils, or see his vigilance and care which have drawn our hearts together in true friendship, and cemented our affections in pure love—Therefore

Resolved, That in the decease of our Brother we are called upon to mourn the loss of one whose eminent services for our Order, and for human happiness, have been such as to entitle him to our grateful loving remembrance, and to unite us by every tie which entwines the hearts of kindred beings.

Resolved, That in the dispensation of the Grand Architect of the Universe our Institution has lost one whose life was never weary in its unshaken attachment to the ancient land marks of Masonry; one whose faith was evinced by a correct moral deportment; whose hope was as bright as the glorious mysteries which we trust have been revealed to him in the celestial Asylum above; whose charity was as boundless as the wants of his kind on the trestle-board of whose life has ere this passed such inspection that it has been given him to "eat of the hidden manna," and to receive the white stone with a new name written, which has ensured perpetual and unspeakable happiness at God's right hand.

Resolved, That we deeply sympathize with his bereaved companion in the loss of an affectionate husband, trusting that her loss is his eternal gain.

Resolved, That a copy of the above Resolutions be transmitted to the widow of our deceased Brother; that they be spread on the book of Records of the Commandery, and forwarded to Moore's Magazine, Boston, for publication.

All which is respectfully submitted by your Committee.

Josiah Marvin,
Daniel Reynolds, } *Committee.*
T. Warren, Jr.,

Springfield, Mass., March, 1865.

Brother JOHN P. CHANDLER.

At a Special Communication of Tuscan Lodge of Free and Acceptod Masons, the following Resolutions were adopted :—

Whereas, it has pleased our Heavenly Father to take out of this world the soul of our beloved Brother John P. Chandler; and inasmuch as he was one of the first to connect himself with this young Lodge, and ever thereafter, dutiful and obedient as a son; faithful and devoted as a husband; sympathizing and affectionate as a Brother in all the relations of life, he continually exemplified the principles and teachings of Masonry—Therefore

Resolved, That with filial submission we bow to the inscrutable Providence that has removed from the midst of the living, our beloved Brother.

Resolved, That while his integrity, purity and fidelity to every duty have secured our lasting esteem, his diffidence and modesty—veiling, but not concealing, his true worth—his manly frankness, the depth of his affections, his kindly sympathies, friendship and love, have enshrined his memory with the dearest of the departed Brothers.

Resolved, That while we mourn his early and sudden departure; mourn the hiding of his familiar presence, we rejoice that there still remains to us the precious privilege of lingering in the sunshine of his examples, and expanding in the warmth of his large hearted humanity, profit by his excellent life.

Resolved, That we tender to his bereaved wife, relations and friends, our warmest sympathies and united prayers; commending them in their affliction to the Divine Redeemer of men, who in the days of his flesh comforted the bereaved ones at Bethany; and who now, bending from his celestial throne in the Heavens, can alone administer true consolation in this their great sorrow.

Resolved, That out of respect to the memory of the deceased, the Altar be draped in mourning, and the members of the Lodge wear the usual badge of sorrow in the Lodge Room for the space of thirty days.

Resolved, That as a further testimonial of respect, this Lodge of Master Masons be now closed.

Resolved, That these Resolutions be entered upon the Records of the Lodge, and a copy thereof sent to the family of the deceased; and that they be inserted in the Lawrence papers, Freemasons' Monthly Magazine, and Andover Advertiser.

Lemuel A. Bishop,
N. W. Harmon, } *Committee.*
B. P. Watson,

A true copy—Attest, P. B. Robinson, *Sec.*

Lawrence, Feb. 20, 1865.

MASONIC CHIT CHAT.

Supreme Council 33°. This Supreme Body will hold its Annual Communication for the present year, in this city, on the 3d Wednesday of next month, (May 17,) and the prospect is that there will be a larger attendance of members from different parts of the United States, than on any previous occasion. There are under the Jurisdiction between seventy and eighty Bodies of the Rite, in active operation, including the States of Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, and Michigan; and it is expected delegates will be present from each of these States. The Order was never in a more healthy and prosperous condition.

Winslow Lewis Encampment. This is the name of a new Encampment just started at Salem, with the most satisfactory prospects of future success and usefulness. The first meeting for work, under its Dispensation, was held on the 10th of March, when several candidates were introduced and received the Degree of the Red Cross; and on the 27th a second meeting was held, when some twenty or more Brethren were admitted to the same Degree. Gen. Wm. Sutton has been appointed its Commander, and associated with him, officially, are some of the most active Masons in the city. The Brethren there have just fitted up a new and convenient Hall for their accommodation, which will probably be Dedicated in the course of next week.

☞A new Lodge was constituted at Mansfield, in Bristol County, on the 24th ult. under the name of St James. The Officers were installed in the Vestry of one of the Churches of the village, and a neat collation was provided by the ladies in the Vestry of another,—a circumstance of unusual occurrence. The Lodge has done a good share of work the past year, and we understand that the members have it in contemplation to erect a new Hall the coming season. The officers are as follows:—William G. Allen, W. M.—Wm. B. Bates, S W.—William Graves, J. W—E. M. Reed, Treasurer—E Fairbanks, Sec.—C. M. Dean, S D.—Wm. N. Hunblet, J. D.—D. W. Stevens, Chap.—S. F. Clark, S. S.—Henry Pann, J. S.

Pilgrim Encampment, at Lowell.—We spent a very pleasant evening on a visit to this excellent Body of Knights Templars, on the 1st of March last. The occasion was the Annual Visit of the Grand Encampment of the State, and the attendance was accordingly large, including delegates from several of the neighboring Encampments, and visitors from this city. The degree of the Temple was worked by the M. E. Commander, Sir Wm. F. Salmon, and his officers, in a style of great excellence and beauty. Taking it as a whole, we have rarely, if ever, seen it excelled. The manœuvering of the lines was particularly striking and exact, and elicited the general commendation of the visitors, as did the impressive and solemn manner in which the important duties of the Prelate were discharged by the venerable Brother who fills that office with so much credit to himself and profit to his Encampment and its candidates.

At the conclusion of the ceremonies, the Body was appropriately addressed by the Dep. Grand Master. Rev. Sir Chas. H Titus, of Rhode Island. The company then repaired to the Banqueting Hall and sat down to a very excellent and well-served Supper, where they spent a couple of hours in social and intellectual enjoyment. We intend no idle compliment, when we say, our Brethren of Lowell are entitled to much credit for the zeal and caution manifested in all their Masonic proceedings throughout the various branches of the Order committed to their care. No element of discord exists among them, and the excellence of their work bespeaks their praise.

☞At the last Quarterly Communication of the Grand Lodge of this State, Charters were granted for Roswell Lee Lodge, at Springfield; May Flower, at Middleboro; St. James, at Mansfield; Star King, at Salem; Belmont, at Belmont; Ancient Landmark, at Shanghae, China, and Hope, at Gardner.

Godey's Lady's Book, for April, is at the Bookstores, and is as attractive as usual. "The Recognition" is one of those rich and beautiful line engravings that monthly add so much to the interest and value of the work.

THE FREEMASONS' MONTHLY MAGAZINE.

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LODGE JURISDICTION.

The universal rule of Masonry in this country is, that the jurisdiction of a Lodge (and the same is true of all other Masonic Bodies,) extends half-way, in all directions, between itself and the next nearest Lodge, except that it does not extend beyond the limits of the State in which it is located, nor to within the boundaries of any town where a Lodge is already established. This is a plain and simple rule, and it should seem that there need not be any misapprehension about it, or difficulty in its practical application. The Lodges, in their work, are restricted by it, and it is the duty of the Master of every Lodge to see that it is carefully and literally enforced. The usual penalty for a violation of it, is a forfeiture of the fees to the Lodge nearest the residence of the candidate; within whose jurisdiction he has his abode, and to which his petition should have been presented. This is the mildest form of discipline, and is in force where no special regulation exists imposing a higher penalty, such as reprimand, suspension of the Master, or revocation of the Charter; according to the aggravated character of the offence, and its frequency by the same Lodge. The power of a Grand Lodge to impose either of these penalties is unquestionable, and its duty to do so, where the lesser penalty fails of its purpose, is equally clear. The rule, at whatever consequences, should be rigidly enforced. If this cannot be done by lenient measures, then more stringent ones should be employed. It is the only equal and just rule that can be framed to meet all the contingencies of the case, and to secure to each individual Lodge the full enjoyment of its jurisdictional rights. Without this security there can never be that perfect harmony and confidence among the Lodges which are so essentially necessary to their peace and prosperity; nor that protection against the admission of unfit and improper persons, which the reputation and welfare of the Institution at large so imperatively demand.

The regulation on this subject in the Constitutions of the Grand Lodge of this State, until within the last few years, was in exact conformity with the ancient rule as above cited, and in the following words:—"All applications for initiation shall be made to the Lodge in the town where the petitioner resides, if there be a Lodge in such town; but if there be none, then he shall apply to the Lodge *nearest his residence.*" And this rule worked to the satisfaction of all parties, and its perfect equity and fairness were nowhere questioned, until the multiplication of railroad facilities changed the natural line of distances, and Lodges, which, under the old mode of travel, were *geographically* ten or even twenty miles distant from a given place, were brought, in *point of time*, nearer the residence of a candidate living within five or six miles of a Lodge located in the adjoining town. This led, on the part of some of the Lodges, to a construction of the rule never contemplated by its framers, and clearly antagonistical to its spirit and purpose. It was assumed, on the one hand, that that Lodge was "nearest the residence" of the candidate which could be reached in the shortest time and at the least inconvenience; while, on the other hand, it was contended, and with logical force and correctness, that the rule, in its terms and intention, limited and restricted the privileges of a candidate to the Lodge *geographically* "nearest his residence," without regard either to convenience or time; that the introduction of a new and more rapid mode of travelling did not change or affect the established and lawful jurisdiction of a Lodge, nor relieve the candidate of the necessity of applying for initiation *where he is best known.* The conclusiveness of this reasoning ought to have placed the question beyond doubt or controversy. But it did not. And with a view to relieve the subject of its present embarrassment, the Grand Lodge, (as we thought at the time, and as the result has shown,) unfortunately amended the rule, to the effect, that the petitioner shall "apply to the Lodge most *convenient* to his residence." By this amendment a clear and well defined rule, about which there ought never to have been any difference of opinion, was stricken out of the Constitutions, and another substituted, as indefinite and unsatisfactory as it was possible for language to make it. If it be admitted that the terms of the original rule were liable to misconstruction, those of the new rule are equally so. If the former decided that a Lodge twenty miles distant was *nearer* the residence of the candidate than one of five miles, the latter leaves it optional with him to say whether one fifty miles off, is not more "convenient" for him than one in a neighboring town, four or five miles from his residence! for there is nothing in the new regulation to determine the question of "convenience." It must therefore be decided either by the candidate or the Lodge to which he applies. And who should know better than the candidate himself what suits his own convenience! We know of one instance, at least, where the candidate claimed this right, and it was conceded to him; and he was initiated in a Lodge more than twenty miles from his residence, when there was a good Lodge nearer by fifteen miles. The difficulty in this case was that the nearest Lodge would not have entertained his petition. The objection may have been a personal one, (and we are inclined to think it was,) or it may have been one of character. If the latter, then an unworthy member gained admission to the Institution by finding it more "convenient" to apply to a distant and strange Lodge, than to one composed of his neighbors! We cite this case merely as an illustration of the principle we are discussing, and not with any view to censure or find fault with the parties to it. Others might have been selected, but this best answers our purpose, as presenting the subject in its strongest light. Here, not only the objection to the candidate was disregarded, or not allowed to manifest itself in an effective form, but the rightful jurisdiction of the nearest Lodge was stultified. And perhaps the most remarkable feature in the case is, that this singular result was brought about by the candidate himself! "It is more *convenient*," said he, "for me to go twenty miles *east*, than to go five miles *west!*" The eastern Lodge believed him, and the matter was settled!—lawfully, perhaps, but neither masonically nor wisely. The western, or nearest Lodge, was, by a fiction, wrongfully deprived of its privilege to initiate the candidate, who resided within its lawful jurisdiction,—as much so as though he had lived in the town where the Lodge was situated. That this wrong was the result of a fiction, will hardly be questioned, for it is idle to say that it was more convenient for the candidate to travel twenty miles and remain out over night, when, if worthy, he could have accomplished the same purpose by traveling four or five miles, and returned home on the same evening. The pretence was an absurdity; but it was allowed, because there was no authorized power to determine its validity. The regulations of the Grand Lodge are silent on the subject, and the rule itself is vague and undefined. That this is not only a wrong, but a dangerous condition of things, no intelligent Brother can doubt. Whatever may be its advantages, if it have any, they are more than counter-balanced by its liability to great abuses. It is a door thrown wide open, through which unworthy men, who could not gain admission to a Lodge *where they are known*, may effect their purpose in a Lodge where they are but *imperfectly known*, or perhaps not personally known at all. It cannot therefore be too soon closed. And this can be most effectually and properly done by restoring the rule to its normal condition, and requiring all candidates *to be initiated in the Lodge nearest their residence.* This is the ancient, as it is the only truly Masonic and safe rule, on the subject. But if this may not be, then let the question of "convenience," in all cases, be referred to the "nearest Lodge" for its decision. Having all the facts in its possession, with a perfect knowledge of the means of travel, and of the fitness of the candidate, it is the only competent and qualified Body to decide it. The distant Lodge can know, comparatively, but little about it, and the petitioner should not be allowed to have anything to do with it.

"SORROW LODGES."

THE Brethren of Columbian Lodge of this city, held what, in the programme of the ceremonies, is denominated a Lodge of Sorrow, on Sunday the 8th day of April last. The services (says a city contemporary) were of the most impressive character, and the decorations were arranged in an appropriate and satisfactory manner. The names of the deceased were placed around the Lodge, in black and white, as follows:—Hammatt, Bradford, Martin, Greenleaf, Keyes, Whiton, Smith, Phipps, Smith, Flint, all of whom have died within a short time. Selections from the Scriptures were read, and prayer by Rev. O. T. Walker, the Chaplain of the Lodge, was offered, after which an address by Rev. Wm. R. Alger was delivered. His principal object was to draw away the natural tendency of the inclinations to immoderate grief caused by the departure of our friends by death, and to produce the more hopeful and truly religious feelings which inspire the soul in the contemplation of a glorious immortality. He cited several incidents from the customs of different sects whose grief was irreligiously intensified by the gloomy contemplations of death and the grave, and most beautifully contrasted them by simple illustrations taken from the natural world, which could not fail to act as a preventive of immoderative grief, and give consolation to the troubled mind. The singing by the choir of the Lodge, under the direction of Mr. Chas. C. Wentworth, added much to the impressiveness of the occasion.

The assembly could not perhaps in strict propriety be called a "Sorrow Lodge," in a Masonic sense, for the reason that it wanted the essential Masonic elements which distinguish the ceremonies of such Lodges from the ordinary funereal services, on public occasions. Sorrow Lodges are comparatively new in this country. They are however common among our Brethren on the Continent of Europe, and particularly in Germany, where, if they did not originate, they first received their ritualistic form. They are also very common in France, where the ceremonies are likewise conducted according to a prescribed ritual. In the former country they are called *Trauer Logen*, and are usually held annually, if occasion requires; while in France they are held at longer intervals, we think decennially, unless some special occasion arises for them. They were first introduced into this country, as a Masonic ritualism, by the Lodge L'Union Française of New York, and was subsequently adopted by the German (Pythagoras) Lodge of that city. The first American Lodge in which the ceremony was ever practised, according to the European ritual, was St. John's Lodge of New York, in 1846. In Massachusetts there has never been, strictly speaking, a "Lodge of Sorrow," though there have been occasional ceremonial Lodges in honor of the dead, like the one recently held as above; with one exception, which took place the last year in the Chapter of Rose Croix at Lowell, where the ceremonies were conducted in accordance with the prescribed ritual of that sublime and eminently Christian degree, and were as beautiful and impressive as language and ceremonial can make.

When properly conducted, according to the ritual, the ceremonies are all performed in a Lodge of Master Masons, opened in due form,—the hall being draped in black, interspersed with flowers and evergreens, with a cenotaph and coffin in the centre of the room, suitably dressed and decorated. The services usually begin with a voluntary on the organ, followed by prayer. The Master of the Lodge, or some Brother appointed for the purpose, then delivers the exordium, or introductory address. A funeral hymn succeeds, and where there is more than one deceased Brother to be remembered and honored, the first orator pronounces a short eulogy on his life and character; at the conclusion of which, an appropriate hymn is sung, when a procession is formed, preceded by the Grand Officers, if present, in full regalia, and march three times round the cenotaph, giving the Grand Honors, and, the last time going round, depositing the acacia upon the coffin.

The second orator, when there is more than one appointed, then delivers a eulogy on the next oldest deceased Brother, and the ceremonies are repeated as before; and so on until the rites have been performed in honor of all the deceased. A hymn and prayer conclude the service.

It has been well said that "Masonry in its ceremonies is an allegory, which few understand, and which is therefore constantly exposed to disfigurement, by those who tamper with its ritual." Every symbol of Masonry discourses to living men of their duties to God, their neighbors, and themselves, but none more eloquently than those which are used when assembled around the grave of a deceased Brother, or in the performance of funeral rites in a mourning Lodge. It was the ancient custom of the Oriental nations to plant trees, shrubs, or flowers, on the graves of their friends; and this custom was retained by the Hebrews, and has been perpetuated by them, and by Christians and Mahometans, to the present day. In the calendar of those Christian Churches which hold to the ceremonies of their primitive times, every day in the year is dedicated to the memory of some holy person or benefactor. Annually their temples are decorated with flowers and evergreens, in memory of the dead. Their cemeteries, whether of ancient or modern date, everywhere unite the symbols of affection and hope with those of decay and immortality. The sculptured stone, the clusters of summer flowers, the grassy mound, the drooping willow, the solemn yew, are but the emblems of unfaltering faith, unfading hope, and undying love, amidst sadness and sorrow. But when we regard the meaning of the mystic symbols used in the funeral rites of our Order, it is very evident that the *evergreens* alone are the true emblems of immortality. So they have ever been regarded in those lands whence the ancient mysteries have descended to our times. The cypress and the box were consecrated by the Greeks and Romans to Pluto, whose empire was beneath the earth. A sprig of *evergreen* deposited upon the coffin, or in the grave of a departed Brother, is a symbol of our faith in the great doctrine of our mysteries—*the immortality of the soul*—a doctrine which has descended to us from before the flood, and which has been preserved and propagated by our Fraternity through the civil and religious revolutions of unnumbered empires. Then

"Deem it not a superstitious rite, though old,
It having with all higher things connexion;
Prayers, tears, redeem a world so harsh and cold;
The Future hath its hopes, the Past its deep affection."

CORINTHIAN LODGE.

The M. W. Grand Master, with a delegation of his officers, paid an official visit to this ancient Lodge, at Concord, on the 10th of April last, being the fourth visit of the kind made it since its organization in 1797—a fact which perhaps is to be accounted for on the hypothesis that its affairs have ever been so well conducted, and the Deputies for the District have always discharged their duties so faithfully, as to render the immediate presence of the parent body unnecessary. It is one of the few old Lodges in the jurisdiction, that manfully and firmly resisted the

torrent of opposition that set with such overwhelming force against the whole Institution in the ever memorable days of antimasonry.

A large number of the members were in attendance, among whom we were gratified to meet several Brethren who had been connected with the Lodge for from thirty to fifty years. The work on the second degree was given by the W. Master, Bro. Louis A. Surette, and his officers, in a very complete and finished manner, affording the highest gratification to all present. At the conclusion of the work, the M. W. Grand Master addressed the Brethren at some length on the satisfactory condition of the Lodge, on its faithfulness in past years, and on the general principles of the Institution, and the duties and obligations of its members. The Lodge was then closed, and the company repaired to the Middlesex House, and together partook of an excellent and bountiful supper, provided by the Lodge. During this interesting part of the ceremonies of the evening, brief speeches were made by the W. M. of the Lodge, by the M. W. Gr. Master, and other officers of the Grand Lodge. As a finale, the company, on the invitation of the W. Master, repaired to his private residence, where they spent an agreeable hour in social chit-chat. The whole affair was admirably well managed, and afforded the highest satisfaction to the visitors from the city. The officers of the Lodge are as follows:—

Louis A. Surette, W. M.—L. Willis Bean, S. W.—Albert E. Wood, J. W.—Albert Stacy, Treas.—Benjamin Tolman, Sec.—Geo. P. Howe, S. D.—Moses Hobson, J. D.—Geo. Wheeler, S. S.—James Garty, J. S.—Abner Ball, Organist—Charles E. Snell, Tyler.

BELMONT LODGE.

This is the name of a new Lodge recently established in the neighboring village of Belmont. Having worked a year under Dispensation, it was regularly constituted by the M. W. Grand Lodge on the evening of the 5th of April last. Situated in the midst of several flourishing Lodges, and in a small but pleasant village, it will probably never be numerically large, but it is in the hands of intelligent Brethren whose zeal will insure its success. At the close of the ceremonies, the M. W. Grand Master Parkman addressed the members on the importance of their trust they had voluntarily assumed, and on their general duties and obligations as Masons. The following are the officers for the current year:—

Wm. B. Bothamly, W. M.—Wm. Mead, S. W.—Albert Higgins, J. W.—Jonas B. Chenery, Treas.—John G. Smith, Sec.—Geo. W. Long, S. D.—Merton Simonds, J. D.—Horace H. Homer, S. S.—John Alexander, J. S.—P. M. Wm. T. Underwood, Tyler.

STARR KING LODGE.

THIS new Lodge was duly constituted by the M. W. Grand Master, assisted by the officers of the Grand Lodge, at Salem, on the 17th ult., in the presence of a large concourse of Brethren; most, if not all, of the Lodges in the District being represented. There was also a full attendance of the members of Washington Royal Arch Chapter. The services took place in the new and beautiful Hall which has just been fitted up for the accommodation of the various Masonic Bodies in the city, viz:—Essex Lodge, Starr King Lodge, Washington Chapter, Winslow Lewis Encampment, and Sutton Grand Lodge of Perfection. The new Lodge having been constituted with the usual ceremonies, the Hall was Dedicated, and the officers of the new body were duly installed. At the conclusion of which the M. W. Grand Master delivered a short and impressive charge, and introduced the Rev. Br. Hepworth of this city, as the orator for the occasion. As we have been promised a copy of so much of the address as would be most appropriate for publication, we shall not attempt any sketch of it in this connection. It is sufficient to say that it was an eloquent and finished performance, and was received with universal approbation. It paid a warm and earnest tribute to the memory and exalted charter of the lamented Brother, whose honored name the new Lodge bears.

The new Hall is another addition to the many elegant and commodious Lodge Rooms, which within the last few years have been prepared to meet the increased necessities and demands of the Fraternity, in different parts of the State. It is one of the most elegant and commodious in the jurisdiction; richly frescoed and furnished, and of ample size for all the purposes for which it will be required. Besides the ante-rooms, five or six in number, it has a large banqueting room, which can be readily converted into a working hall, should occasion require. We do not know that, in the matter of accommodation for their meetings, our Brethren in Salem have anything more to desire. And we are gratified to learn that, in this, as in many other good enterprises, the Fraternity, in the Second District, are largely indebted to the liberality and energy of our honored Brother, Maj. Gen. Wm. Sutton of Salem. Our earnest prayer is, that he may long live to enjoy the fruits of his many good works.

The new Lodge is composed of experienced and zealous Brethen, and starts into existence with the most encouraging prospects before it. The officers are as follows:—

Geo. H. Peirson, W. M.—Dana S. Smith, S. W.—Jacob F. Brown, J. W.—John Barlow, Treas.—Jonathan Perley, Sec.—Henry E. Jocelyn, S. D.—George W. Williams, J. D.—Augustus M. Haskell, Chap.—Jos. S. Glover, Marshal—S. C. Weston, Inside Sentinel—Edward Wildes, Organist.

ADDRESS

By Rev. Brother Wm. R. Alger, at the Funeral of Brother John R. Bradford, March 2, 1865.

AN old man, in the ripeness of his years and experience, his work finished with blameless fidelity, his life strikingly well filled and rounded, has suddenly escaped from time to eternity; and we have come up to pay him our parting tribute of love and honor.

Forty-three years in immaculate domestic faithfulness and content he lived with the wife of his youth, ere she fell from his side to the tomb,—or rather I should say, in speaking of such a model, as she was, both of the private and social virtues,—ere she rose from his house to the heaven. Thirteen children she had borne him, ten of whom lived to stand around his death-bed in tears. His children's children rose up to bless him with their affectionate veneration. They always sought his counsel, loved his person, revered his will and worth. He was most emphatically the head and front of his family in every sense, its centre of strength and bond of union, respected and beloved in that circle as few men ever are. For half a century he stood before them, a pattern of sound judgment and sterling integrity, a shining embodiment of every domestic virtue, uncorrupted by prosperity, unshaken by adversity.

Fifty-two years ago this very day, he became a member of that venerable Order so largely represented in its different branches here at this funeral,—a Free and Accepted Mason. And, from that hour until now, very few members of the Fraternity, in this jurisdiction, have been more zealous, competent, and unwearied servants of its interests, upholders of its honor, representatives of its spirit and works, than he. Very few have been placed in more numerous offices of credit and care. And no one has been more punctual at his posts, or more conscientious in the discharge of the duties they entailed. He was inflexible in his adherence to the old landmarks. Nothing, either by persuasion or intimidation, could induce him to violate or neglect the traditions and proprieties of the Ancient Craft. But accurate and rigid as he was in the rules, symbols, ceremonies, he was no mere external routinist. He breathed the breath of life into the technicalities. He well appreciated the true meaning of every rite and emblem, and gave the spirit its due prominence above the letter. His character and example afford an honorable illustration of the proper fruits of Freemasonry. And the Brethren who have been intimately associated with him in the various branches of that honored Institution will gladly unite to praise his estimable qualities, and will gratefully linger on his memory. Fragrant and fadeless the sprigs of green they will drop into his grave; more fragrant and more fadeless the recollections of the virtues he has left to bloom in their minds.

Thirty-eight years he has filled an office of trust and labor in our city, whose duties he has discharged with a singular exactness and promptitude no less honorable to him than useful and pleasing to those he served. The regularity and readiness with which he kept his post the whole year round, from sunrise to sunset,—for these were the old-fashioned hours he always observed,—were something impressive. It is pathetic now to remember how the old man, verging towards fourscore years, never would leave his place, even in the longest summer days, one instant before the almanac indicated that the sun had set. What uncounted thousands of loads he weighed on his scales there in Haymarket Square! Many an honest face will sadden at missing his. Never had any one less reason to fear the text of Scripture, often humorously quoted to him, "an unjust balance is an abomination to the Lord." It was no uncommon thing for men who brought their merchandise to be weighed, to try, by all sorts of persuasions, to induce him to set it down at more than its real weight. Such men got weighed themselves right speedily by his impartial eye and keen wit. They might as well have tried to bribe the balance-beam itself.

For about the same length of time that he has filled the office of city-weigher, he has been an active and faithful member of this religious society. Nearly forty years, as treasurer, as member of the standing committee, as one of the church communicants, or worshipper, he has come in and gone out among us; in each capacity showing zeal, uprightness, and the utmost punctuality. Almost invariably in his seat at every service, a fixed and eager listener, it is with deep regret that his pastor and fellow-worshippers feel, that, from this hour, they shall see his face no more.

And now, with signal clearness, he has completed his earthly tasks. At their close, he sleeps well, embalmed in the grateful memories and esteem of all who truly knew him. Summoned by the warning bell, we have turned aside, for a moment, from the rush of secular life to speak a word of justice and kindness above his remains, and then to follow them to the last sleeping-place of mortals. Of most men, when they come to be buried, it will do to speak merely those general truths which are applicable in general. But over this man, so independent and pronounced in his individuality, so poised and weighty in his will, so prominently stamped and generous in the chief elements of his character, every fitness requires that something be said discriminatingly descriptive of him, and not appropriate for men in the average. He was himself so strong in self-sustaining resources, that it was difficult for him to sympathize with fickle weaklings. Such might consider him wanting in tenderness. He was so little ruled by sentiments, so prevailingly ruled by principles, that the sentimental, if not magnanimous in their temper, and careful in their estimate, would be sure to do him injustice. So clear and fixed were his perceptions, so rootedly conscientious his motives, that many persons of opposed opinion who came in contact with him would naturally think him narrow and unjustifiably pertinacious. But to those who really knew him as he was, and who had themselves a little generosity of judgment and feeling, his absolute incorruptibility, with his indefatigable attention to every practical detail of duty, neutralized what might otherwise have been repulsive; and they loved as well as honored him. The compact and persistent fibre of his being, and the solid basis of his trust, were such as equally to defy the melting of persuasion and the shocks of opposition. Time and fate might wear, they could not bend, the rocky fabric of his inner strength. Small and fragile as he was in form, he bore within him a will competent to face angry armies, or to sway the destinies of empires. Of all the men I have known, I do not recall one, who, in independent force and originality of character, appears to me superior to him whose remains now lie before us so cold and still. When he had once made up his mind to the rightfulness of any course of action, not all the arguments, not all the persuasions, not all the threats in the world, could induce him to deviate one hair's breadth from the path he had marked out. His worst foe or his best friend might ask his opinion with the infallible certainty that, without fear or favor, they would hear the truth exactly as it lay in his mind. The man did not live on the face of the globe who could either frighten him or flatter him. Place him in a company of a hundred and fifty persons,—his oldest and fondest associates among them,—on a given question let one hundred and forty-nine vote "ay" in unbroken phalanx; if his judgment and conscience dictated a different view, his solitary "no" would be heard rising as inevitably and as unfalteringly as though all the rest were with him. In some instances, this amazing self-reliance and firmness would undoubtedly seem ungracious. An all-yielding flexibleness would be more winsome. But I must admire and praise the man who so respects himself, that he will not, by any consideration, be prevailed on to falter in the allegiance he pays to his own sense of right and propriety. In a world so full of arrogance on the one side and of servility on the other, a man who aims to be inflexibly just, without arrogance or servility, is a refreshing spectacle. In an age when the characters of most men seem wax, to take an impress from every outward contact, their purposes a mere mush of impulse at the mercy of every obstacle, the example of a man whose character is granite and whose resolves are adamant is a public benefit. When you have confessed that sometimes his views were perhaps a little too old-fashioned, not quite open enough to new conditions and new light; that sometimes his prejudice was a little too narrow and intense; and that sometimes he may have carried firmness to the point of obstinacy,—I verily believe you have said all that can justly be said in derogation from the great mass of high virtues exemplified in the character and life of John R. Bradford. How many of us are there against whom nothing more can be brought? As I lay this garland of praise on his unsullied forehead, I pray God, that, when I shall be called to judgment, I may but have as clean a record to show, tried by the standard of my own conscience, as he has, tried by the standard of his.

The shell around our departed Brother might be a little hard, but it was not bitter; and the whole soul of the old man within it was as sound and sweet as a nut. He teemed with genial sociality, and was very tenacious in his friendships. He walked most intimately for a long series of years with many such men as Hammatt, Lash, Newman,—numbered now among the dead,—to whom he was unwearied in his attentions, even up to the edge of the covering sod. And a host of those still living and honored among us, who penetrated into his confidence and took him into theirs, will gratefully testify to the pleasantness of his intercourse, the unstained purity and truthfulness of his word, the tenacity of his attachments, and the extreme value they set upon his friendship. It is well that they have gathered to-day to express their affectionate respect for him who never failed on similar occasions to pay that tribute to his departed Brethren.

One of his most attractive traits was the fine blending of a genuine vein of humor with his seriousness and dignity. The merry twinkle of his eye; the contagious sincerity of his laugh; his ready fund of comic perception; his love of poetry, with the store of verses he could felicitously quote when he pleased; his hearty abandonment to the feast and flow of reason and soul in hours of congenial companionship,—are the particulars by which his closest comrades will remember him longest and most vividly.

A still further feature in his portrait is too beautiful and sacred to be neglected in this sketch, all rough and rapid though it be. I mean his substantial kindness of heart as shown in active works of beneficence. He was exceedingly given to deeds of charity. The soul of the good Samaritan glowed in his bosom. His kind offices to the poor and distressed are to be numbered by the thousand. It was a sincere joy to him to distribute in person, to those whom he knew to be needy and worthy, the funds given him by the various charitable societies of whose boards of relief he was a member. And, to the sums he scattered as almoner for others, he never failed to add, with a large generosity, from his own restricted means. No pressure of many anxious affairs, no fatigue of the arduous toils of the long day, prevented him from running hither and thither with busy feet and open hands to fulfill his self-imposed labors among the bleak and lonesome children of misfortune, the hungry, the naked, and the cold. Ah! ere now the divine Voice has thrilled him in heaven, "Inasmuch as ye did it unto these, ye did it unto me." The unostentatious but unfailing promptness, perseverance, and liberality with which he aided, by his countenance and his pecuniary contributions, in supporting the various educational, philanthropic, moral, and religious institutions among us, on whose strength so much of our social prosperity depends, and with whose decay so much of our virtue and welfare will be found also to decay, reflect honor on him. They also rebuke that glowing multitude in our community, who, in their selfish indifference, absorbed in their personal gratifications, do comparatively nothing in answer to the requirements of an exalted public spirit. He whom we miss and mourn to-day was an unusually methodical, temperate, and prudent man. If he was ever extravagant, it was not in ministering to any pride or luxury of his own, but in sustaining good institutions and in giving to the poor. Such citizens are the health of Boston, and should be its pride. Such disciples are the jewels and boasts of Masonry. Such members are the pillars of the Church. By showing that we appreciate the sterling merits of such men, when they leave us, we furnish a new motive to become like them, and so make their places good.

Active in limb, fresh in faculty, alert and sportive in wit and fancy, still young in the quickness of his interest and the warmth of his affection, he was able to continue at his work to the very last. He had scarcely a taste or touch of the peculiar trials of old age. His strong self-sufficing spirit was mercifully spared the pain of uselessness and dependence. At sunset, on Saturday, he locked up his office and went home. At sunrise, on Monday, he threw off the body, and went home indeed—to God. The pilgrim, who, on the rugged way, had so often manfully shouldered the cross sent him, and then bravely trudged forward again, grew weary at last, and, lying down to rest, found himself unexpectedly safe at the goal. Transfigured into eternal truth, he rose from the offcast frame with its worn and dusty weeds, pack, sandals, staff, and scrip, to the inheritance of the spirit,—the fixed perfection of destiny. There is nothing to blame. It were wrong to lament him. We ought to congratulate him and rejoice. He who was so truly prepared, who knew so many pass-words, whom time and providence had initiated into so many deep secrets of experience and hidden truths of divinity, has been admitted behind the great curtain, and received into the ultimate mystery. Hail, ascending Brother! and farewell, until we come!

AUTOBIOGRAPHY

OF THE

LATE BROTHER HENRY FOWLE, WRITTEN IN 1833.

[The writer and subject of this Memoir was one of the most active and distinguished Masons of his time, and in connection with the late Brothers THOMAS S. WEBB and BENJ. GLEASON, may be regarded as the author and founder of the present Masonic system and organization of this country. It was our good fortune to be intimately associated with him and Brother Gleason in our early Masonic labors, and to have received the benefit of their experience and instruction. With Brother Webb we had no personal acquaintance. He passed away before our Masonic life began. With his Masonic labors and history we are of course well acquainted, and entertain the highest respect for his memory. The Autobiography here given was written at our request, and near the close of the life of the author, who died in 1837, in the 72d year of his age.]

INTRODUCTION.

Boston, April 21, 1833.

To Brother CHARLES W. MOORE—In a late conversation you requested me to give you a sketch of my Masonic career, as you were pleased to call it. You wished also that I might not be confined entirely to that subject. It is with much pleasure I comply with your request, and I feel flattered in finding that a gentleman and Brother Knight, whose good opinion I so highly prize, can take such interest in my concerns as to wish to know more of them.

In perusing the following pages, you will please to recollect, that the writer is an unfortunate poor old man, (almost 67 years of age,) broken down by misfortunes and bodily infirmities. If therefore I should be guilty of that folly, so common to those in advanced age, garrulity and egotism, you must pardon the folly for the sake of the good intention. I must also bespeak your candor on account of bad writing, worse spelling, and the worst of grammar. You will not however be much surprised when I declare that the only lesson I ever took in the English Grammar was comprised in one afternoon's study. Our master had been involved in an intrigue, and the next morning was not to be found. If however the perusal should afford you half an hour's relaxation from the duties of your arduous and highly useful employments, I shall be gratified, and the end for which I write will be accomplished. To give you, however, a true and faithful history of my life, I must, like other heroes, who have written their own biography, give some account of my ancestors.

Part 1.

PERSONAL.

About the commencement of the 17th Century, three men by the name of Fowle, brothers, arrived at Boston from Manchester, (England.) They however soon separated: one of them located at Boston, one at Watertown, and the third at Medford. The latter was by trade a cooper; his christian name was Henry: he married a Medford girl, by whom he had seven children; my father was the second child, and in due time was sent to Boston, and bound apprentice to a Mr. Symmes, an eminent merchant tailor. After his term of service had expired, my father returned to Medford; and his father, having been called away by death, he built a shop adjoining the house; commenced business for himself, and assisted in the support of his family; his mother also kept a school for the instruction of little children. My father became enamored of a young woman named Mary Patten, only child of Thomas Patten, a brickmaker, a very respectable, pious man. Mary had been brought up in the family of her uncle, Thomas Seccomb, a trader, of considerable property. My father paid his addresses to her, was accepted, and they were married. My father was then 25 years of age, and she only sixteen. They were serious, well disposed, if not pious persons. My mother was a member of the church under the pastoral care of Mr. Turel, an eminent orthodox divine, and from some writings I have seen of my mother's, I think she must have been a pious good woman. My parents were very happy and seemed to live only to promote the felicity of each other; at least so said those most intimately acquainted with them. If anything could have increased their happiness it was the birth of a son, the writer of these lines, who, at the close of the first year after their marriage, viz., on the 19th of September, 1766, made his appearance on the stage of human existence. But for some time I was a weak, puny thing, and when two years old I appeared to die, was laid out, and a coffin prepared; when an old lady, who had been very fond of me, saying she would see the poor little thing once more, came into the room where I lay, and thinking my clothes were not well adjusted, attempted to put them in order, when perceiving a little warmth at my back, she called for a blanket, and placing me in it brought me again to life!! As soon as I was capable of noticing things, I was frequently carried to my uncle Seccomb's family, who having no children of their own, were very fond of me. My aunt had been many years a cripple, rendered so by rheumatism; their fondness for me increased daily, my uncle declaring that as soon as I could read I should study Latin and go to college. At five years old, I could read pretty well in the Bible, my uncle having taken great pains to instruct me. I commenced the study of the Latin language at eight years old, and made considerable progress in the Accidence and Grammar. I studied Æsop's fables, Erasmus, and had made considerable progress in Virgil, when my uncle and aunt both died, at a good old age, highly respected and deeply regretted. About this time the Revolutionary War commenced, and an end was put, at least for a time, to schooling. Among the most intimate of my young friends, and playmates, was a boy named John Wade. He was born on the same day, and I believe at the same hour, on which I first saw the light. His mother used to say, that if I was sick, John was sure to be indisposed: if I cut my finger, John was certain to be wounded: if I had a new coat or pair of shoes, there was no peace in the house until John was in like manner accommodated. One day we were strolling together in the fields, when John spied a bird's nest on the limb of a tree which hung over a clay pit; the late rains had filled the pit with water to the depth of seven or eight feet. John was determined to have the nest. I tried in vain to dissuade him from the attempt; he ascended the tree, stretched himself out upon the limb, and just as his fingers touched the nest, the bough broke and he fell plump into the middle of the pit; he could not swim a stroke; I seized a piece of broken rail which fortunately lay near, and poking it in his face, he laid hold of it and I drew him to the shore. We wrung out his clothes and dried them in the sun, and his father, who was a very passionate man, did not discover the accident.

Some few months after this, John's father came, and accused me to my father, of having pushed his son into the river, where he was all but drowned. I denied the charge, and John was sent for, who for fear of a whipping, had not the courage to tell the truth, but declared that I had pushed him off the wharf. My father then made me take off my coat, and with a piece of line gave me a severe whipping. The wharf, of which I speak, was at the back of Mr. Wade's house and shop. On the wharf was a slip or notch about eight feet wide, with steps to go down on to a platform which the tide every day covered, and on which they washed the sheepskins, for Mr. or Major Wade, as he was called, was by trade a leather-dresser. This whipping was on Thursday, and on Saturday following, my father, as was his invariable custom, went to the barber's shop to get trimmed for Sunday. He there met a Mr. Tufts, a famous mower of grass, who thus accosted my father:—"So, Mr. Fowle, your son Henry made a bold push the day before yesterday." "A bold push, indeed," said my father, "and he got well paid for it." "That's right," said Tufts, "for he saved the young man's life." "What," said my father, "by pushing him into the river!" "Who says Henry pushed John into the river?" cried Tufts. "I do," said my father, "'tis a d——d lie,' cried Tufts. "What do you mean?" said my father, (much agitated.) "I mean," said Tufts, "that I saw those two boys on the wharf. They were trying which could skip a stone fartherest on the water, the ground was slippery; in John's exertion he slipped and plunged head foremost into the river; Henry watched him under the water, ran down the slip, and as John rose, he seized him by the collar and dragged him towards the steps; one second later the tide would have swept him beyond all hopes." "And where were you, pray," said my father, "that you could see all this?" "On the bank of the river, directly opposite the boys," answered Tufts, "mowing sedge grass," (the river at this place is about one hundred yards wide.) "Good bye," said my father, snatching up his hat and rushing out of the shop. He was soon at his own door. I was at the window, and saw him enter, much agitated, and very pale. "What is the matter, father," cried I, "are you unwell?" He did not answer, but taking a seat, beckoned me to come to him: he took my hand and burst into tears. I was much frightened, and asked if I should call some one to his assistance. When he could speak, he said, "my poor boy, I am well now, but tell me Henry, and tell me truly, did you push John Wade into the river the other day?" "Indeed I did not, sir," I said, and told him the story as Mr. Tufts had stated it; "and why," he asked, "did you not tell me all this at the time?" "Because, sir, you were determined to believe Major Wade and his son before me. I could say no more, and had no witness that I knew of." My father then took Tufts and me with him to Mr. Wade, where the same facts were told, and at last John confessed the whole story to be true, got a severe flogging, and was locked up in a garret four days, with only bread and water for his food. The next week my father went to Boston, and on his return presented me with a handsome volume of the Seven Champions of Christendom, with plates! When I was about 11 years old, my dear mother died, having presented her husband with four more children, all girls; two of them are yet alive. My father was inconsolable for the loss of his beloved partner. I slept in the same bed with him, and was often a weeping witness of his distress when he supposed me to be sound asleep; indeed for some time, his grief was so great as to incapacitate him for the common duties of life; but at length the lenient hand of time assuaged his sorrows and he again attended to business. But not with that spirit of alacrity which had formerly distinguished him; and to add to his misfortunes, his house (which had also been his father's) was unfortunately situated among the H-- families, and one of the pleasantest situations in the town. One of the H—s wished to buy it, and because my father would not sell, he withdrew his custom from the shop, and had influence enough with many others to persuade them to do the same. My father soon felt the consequences of their malice; his business declined, he became melancholy, and poverty stared him in the face, and he was obliged to sell his house. In the mean time, having nothing to do, and owing to the war, all was confusion, my father persuaded me to learn his trade. I tried it more than two years, and made considerable proficiency. When about 14, my father had a field of corn on the bank of the Mystic river. One day he told me to take his gun and go to the field, and if all were safe, we would go on the marshes and try to find some birds. My father had loaded the gun two or three days previously, intending to shoot some pigeons, which had alighted near the house. But they did not give him an opportunity to fire, the gun remained deeply charged. I asked my father if I might fire at the birds, should I find any on the beach. He replied, "no indeed, by no means;" but I importuned him so much that at length he said, "well, give me the gun and I will fix it for you." He did so, by taking out all the priming. I knew nothing of that at the time, but trudged with my gun shouldered, which by the by was a large French piece, and very heavy. Arrived at length at the beach, near the corn field, I espied two little birds, called peeps; not being able to hold the gun at arm's length, I rested it over a pile of bricks, and although she was never before known to miss fire, I could not get her off; when, upon examination, I found there was no priming. I went to the mill, which was near,—to the owner of which I was well known,—and begged of him a little powder for priming, and I started again for the birds, but they had flown. After ascertaining that the field was safe, I strolled down upon the marshes; at length there came a large flock of fine birds called yellow-legs; between me and them was a ditch about two feet wide and three feet deep, half full of salt, muddy, stinking water; the turf cut from the ditch was piled in a row on the opposite side to that whereon I lay; with great caution I passed the ditch, crept up to the bank of turf, on which resting my gun, I fired: the first thing after, of which I was sensible, was to find myself half buried in the muddy water at the bottom of the ditch my gun by my side. I scrambled out as fast as possible, and seeing several wounded birds fluttering about, I gave chase, and picked up, killed and wounded, seventeen birds! Bonaparte having put hors du combat 20,000 of his enemies, felt not more elated than I! It was the first time that I had fired a gun with shot, and my victims were excellent food, which was not the case with his. While contemplating my good fortune, my father arrived, and seeing me in a woful *pickle*, exclaimed, "where have you been, you blockhead?" "Into that ditch, sir," said I; "and pray how came you there?" demanded he; "Your gun kicked me there," said I, "and followed me herself." "The gun, the gun," repeated my father, "you have not fired, I hope?" "Indeed I have," said I, "and killed all those birds," pulling them from under some bushes which hid them from the sun. My father was astonished, and observed, that the gun being so deeply charged it was two chances to one it had not killed me, or broke my bones, and he had taken out the priming that I might not fire; I told him I had found that out, and got a supply from the mill.

About this time my father married his second wife, by whom he had six children, all of whom are no living, but scattered about the country.

In 1810, my father died, aged 70 years, and a few months after, his widow died also.

The sedentary employment of tailor did not agree with my health, and I was obliged to leave the shop-board for more active life; so, for the iron-goose, I substituted the iron pump-borer. In February, 1783, I entered apprentice to Mr. Richard Skillin, of Boston, Block and Pump Maker. He was a good master,—kind to his boys, just in his dealings, beloved and respected by all who knew him. He had a daughter, lovely as spring, and good as lovely: to me at least she was a ministering angel: in sickness she was my friend and nurse, and always an agreeable companion. But she had a lover at sea; he returned, and they were married; and are now living, their second child, was a daughter, and twenty years after, became my wife!

When I arrived at the age of 21, our business, like all others at that time, was very dull, aud I staid with Mr. Skillin nearly one year as a journeyman. In June, 1788, by the help of a small legacy left me by an old lady, I was enabled to purchase a set of tools, stock, &c., and set up for myself. I hired my shop at $20 per annum. It was situated on what was then called Scarlett's wharf, afterwards Morry's, and at present Snow's wharf; at that time I could have bought the whole estate from Ann street to low water mark, for $800! A few years after it was sold for $4,000, and is now worth $20,000.

March 1st, 1789, I went into the hospital at Medford, and was inoculated for the small-pox. The establishment belonged to Doctor John Brooks, afterwards Governor of Massachusetts. We were thirty in the class, all of whom recovered. I was in the hospital twenty-one days and had twenty-one pustules, and was sick but two days. On returning to my shop, I found business very dull. I had employed B. Varney, to take care of my concerns during my absence, and he did not take half money enough to pay himself for his time. No business to be had here, I fell in debt for board $60; wrote to New York, received flattering offers, and made preparations to go; but on the afternoon of the day before that on which the packet was to sail, Mr. Matthew Bridge, of Charlestown engaged of me a suit of blocks &c., for a ship of 250 tons; the price was $200, the half of which, of his own accord, he paid me down, and before the close of the next day I had two more ships engaged, and from that time during twenty years I was not without business.

I had for several years been acquainted with Elizabeth Bently, and believing I was not indifferent to her,—she having been twice to see me at the hospital,—proposed myself to her for a husband, was accepted, and on the 1st of November, 1789, we were married. If ever a woman's whole soul was devoted to her husband, hers was to me; she was in every sense of the term a most excellent wife.

This amiable woman brought me thirteen children, the last of which proved fatal to herself, in this manner:—Our rooms in Clark street were very high, and in the front chamber was a window which gave light to the main stair way; over this window usually hung a white dimity curtain, which had been taken down to be washed, and as a friend was to sleep in the chamber that night, my wife attempted to fix the curtain on to the rods, for which purpose she placed a table under the window and a chair on the table, but not being properly secured, the chair slipped off and she fell to the floor: four weeks afterwards she was confined with a dead child, mortification ensued, and in eight days my wife was no more! Eight of her children still survive, (1833.) God Almighty bless them and make them more happy than their father.

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I cannot confine myself to a regular rotation of dates, nor do I now that it is necessary to my being understood. We must now go back a few years.

In December, 1794, I bought a house of Simeon Skillin, in Salutation lane, for which I paid $1,000 down, and took possession by agreement in June following. My family now rapidly increasing, the house was too small to accommodate us, and with the advice of my friends, I sold it, and bought the mansion house of Mr. S. Mather, in Clark street; this was in 1805. The estate cost me nearly, $6,000, and was the worst speculation I ever made. For from the moment the deeds were executed, real estates began to decline; embargoes, non-intercourse, and war following each other, reduced me almost to beggary. The gentlemen who usually employed me would not be concerned in privateering; and the officers of government, and other Democrats, would not employ me because I was a Federalist. To show you, however, the estimation I was held in by my former employers, I will relate one instance of their attention. Col. J. May sent for me one day during the war, and thus addressed me:—"Mr. Fowle, your friends are well aware that you have but little business in the present state of affairs; that the government folks will not employ you for political reasons; and also that you have a large family to support; and they have directed me to inquire how they may be useful to you and not hurt your feelings." I told him I wanted only employment, but as that was out of the question I must endeavor to be content.

8| 81

He desired me to go to a Mr. Wyman, who supplied him with beef, and direct him to put up a barrel of the best saltpetered beef, and bring him the bill and he would give me money to pay it. I did so, the bill was $22.50; he gave me the money; "but," said he, "my friend, you cannot live on beef alone, take this also as a proof of the good will of your friends," and he put into my hand a $50 bill!

The times, however with me, grew worse, and I lost all that I had gained by 30 years hard labor. On the 10th of August, 1810, I was taken down by the typhus fever; the effects of which incapacitated me for business during one whole year. Indeed I have reason to believe that the effects of the shock, my constitution received from that severe attack, were never completely removed, and at once, to complete my misfortunes, on the 18th of January, 1811, my beloved wife died, after having given birth to a dead child, as before related.

Thus was I left with eight children,—two of them little girls,—and feeling the necessity of having a mistress to my family,—especially on account of the girls,—in the course of the year I married Mary Adams, with whom, and her relations, (who were very respectable,) I had long been acquainted. Her father was owner and master of a fine brig, and some years before, had died abroad. With Mary I only lived three years, for in giving birth to her first child she herself fell a sacrifice, at the age of thirty years; the child also died.

About six months after Mary and I were married, we were riding in the country, when, taking my hand, she said, "my dear friend, I have been driven about from post to pillar ever since the death of my beloved father, and now, if God will permit me to enjoy my present happiness for three years, I will not ask of Him another moment." A day or two before she died, she asked me if I remembered that conversation, "for," said she, "the three years are up in a day or two, and I must then leave you." I tried to persuade her to hope better things, but she said she was sure to die to-morrow or the next day; and on the second day, about noon, she resigned as good a soul as ever animated a human breast!

Thus, within three years, I lost two amiable wives, two children, an apprentice, eighteen years of age,—a fine young man,—was myself sick one whole year, and found myself in debt, and business good for nothing.

January, 1815, I married Ruthy Skimmer, daughter of Capt. John, and Ruthy Skimmer, of Charlestown, and grand daughter of my late master, Richard Skillin: by her I have had six children,—three boys and three girls. God bless them and make them good and happy.

Thus, my friend, have I tried in the lottery of matrimony,—in which they say there are a thousand blanks to one prize,—how fortunate I have been to escape the blanks! But the observation was undoubtedly made by some sour, cynical, old bachelor, who had never been blest with woman's smiles; or by some worn out debauchee whose converse had been only with the profligate and abandoned.

Women, in our infancy, in manhood, and in old age, in our sports, enjoyments and relaxations, are our choicest companions: in the cares, troubles and disappointments of this world, they are our best solace, and our most faithful friends; and in the last hour of weak humanity,—even on the bed of death,—they are the ministering spirits to smooth our pillows, alleviate our sufferings, and finally close our eyes and wrap us in the winding sheet,—the last clothing of humanity.

> "Were I the monarch of the earth,
> And master of the swelling sea,
> I would estimate their worth,
> Dear woman, half the price of thee."

[To be continued.]

GRAND ENCAMPMENT OF N. HAMPSHIRE.

We have been politely furnished with a copy of the Proceedings of this Grand Body from June, 1863, to June, 1864. The opening address delivered by the M. E. Grand Master, Sir A. R. Hatch, at the first meeting, is a paper of great excellence in sentiment and composition, and we take great pleasure in transferring to our pages the following extracts from it:—

Sir Knights and Gentlemen—It is a matter of congratulation, and of thankfulness, that the year we have now completed has been one of increase and prosperity to the Commanderies of this State. We have not escaped the burdens and losses, nor the painful anxieties of the unhappy war which convulses the country. But our numbers have increased, and our general prosperity has been undisturbed. As an Institution we have been free from hostile attacks, and no internal disorder has distracted the harmony of our councils. As Christian Knights our Brotherhood has preserved the tenets of our religious faith, and maintained its well-earned fame for acts of charity and pure benevolence.

The times upon which we have fallen seem to demand—not less than at any former period of the world's history—the exertions of men, vowed and banded together as we are, to maintain, in the name and faith of our holy Christian religion, the high and nice sense of honor, the disinterested zeal in defense of the helpless and oppressed, and the universal benevolence which in the earlier ages of chivalry were the distinguishing characteristics of true Knighthood. The forms of ancient chivalry have passed away, but its spirit under new manifestations has not completed its mission, and will not have completed it so long as wrongs remain to be redressed, the needy require succor, and the wounds of the broken-hearted call for consolation.

Placed by the fortunes of war and revolution in an attitude of determined hostility to those who have been peculiarly our Brethren, we must take care that while we perform all our duties as citizens and patriots, we do not lose sight of those which the cherished and honorable profession of our Order imposes upon us.

We are taught with the earliest principles of the Fraternity, unfailing truth and loyalty. In every contest with public or domestic enemies, we have no duties which are inconsistent with those which we owe to our country. We desire only to be well assured of the justice of the cause in which we are called upon to draw our sword, and being so assured we are ready to press on with undaunted fortitude till our enemies are subdued to our power. But we never can and we never will forget the duties of mercy and charity towards the fallen foe. It is in acts of this nature that the virtues of chivalry peculiarly shine forth. By the spirit which dictates them, war has been divested of its ancient barbarism, and

the principles and practice of the Christian rendered in some degree consistent with the stern duties of the soldier. Founded upon the Christian religion, our Order will not fail in the observance of the duties towards our enemies which our Divine Master enjoined. And we do not find it inconsistent with our obligations, as good and patriotic citizens, to declare that we will always heartily welcome the return of erring or misguided Brethren to the paths of duty; ready to forget the past, and to bury the remembrance of all dissensions in the joy of re-established fraternity and union.

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I have always doubted the propriety of the connection of any other degree, except that of the Red Cross, with the solemn services of the Knights of the Temple, and I cannot but question the wisdom of attempting to extend and give prominence to that which, at best, seems but an excrescence upon the Order. And the dissemination of the new ritual, by means of the printing press, ***bears so strange a relation to our known obligations***, that I am somewhat inclined to believe that our R. E. superiors cannot attach much value to a treasure they keep with so little care.

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During the past year, death has invaded our ranks and some of our Brethren have fallen. While we cherish their memories, let us, Sir Knights, close up our ranks and fight valiantly life's battle as it lies before us. Very soon our pilgrimage, our warfare, and our penance will be completed. When we fall, let it be with our knightly armor on, and in the full hope that, as we share the bitter cup of our Divine Master, so we shall be joyful partakers in His resurrection.

From the Report of the Committee of Correspondence, also by the M. E. Gr. Master, we extract, as follows:—

1. The duty of Knights Templars towards our Brethren in the States now in hostility with us. While all agree in loyalty to the Constitution and the Union, some denounce with great earnestness the Fraternity in the seceding States, and seem disposed to declare that they have forfeited every Masonic and Knightly right and privilege. There are others who declare in the language of the committee of the Grand Commandery of the State of New York that, as Masons, we are forbidden to meddle with national affairs or political divisions of the State; that loyalty to the country in which we live, and obedience to law, are cardinal duties in Masonry; and that we ought to entertain the same courtesy and fraternal feelings as heretofore, to Sir Knights in all parts of the country, and continue to act towards them according to the principles of Masonic Knighthood, trusting to find in them a corresponding disposition. And, in the language of the Grand Commandery of the State of Wisconsin, "that it is impossible for us to engage in, or to interfere, to any extent, with matters relating to the policy of the Government, and preserve any degree of harmony among ourselves; and that the whole genius and spirit of our Institution teach us to be good and patriotic citizens, but leave each one to determine for himself what are his civil duties, and how he shall perform them."

Your Committee regard the proper course of our Commandery, on this subject, to be perfectly plain. We all are bound to stand in defense of our country, and to be obedient to its laws, but we cannot surrender the right, privately to judge of the propriety of those laws, and to consider the justice of the cause in which we are called upon to draw the sword.

The same duties press upon all true and courteous Knights, wherever they may reside, and we cannot deny that they should exercise, and do exercise, the same conscientious judgment upon the laws they are required to obey, and in support of which they may be compelled to draw the sword.

They may be anywhere subject to restraint, or mislead by false information, or strong local excitement, but if they be in error, as we firmly believe all who are now arrayed in hostility to the Constitution and Union to be, it is our duty to dissuade them from folly, and, as citizens and patriots, to fight, conquer, and to subdue them if we may, but we can never refuse to extend the hand of charity to the fallen, nor dismiss from our hearts the hope of peace and reconciliation with those whom we have loved as Brethren. If we were engaged in a foreign war we should not forget nor deny, for an instant, our Christian, courteous, and Knightly duties towards the enemy; surely we ought not to be less sensible to them when we find ourselves in arms against those who are of our own people and kindred. We believe that our duties to the country, and to its enemies, need no better declaration, than are contained in the fundamental principles of the Order; and, by recurrence to these, every Sir Knight can readily govern himself in a manner which will demonstrate that true patriotism and the nicest honor, are not inconsistent with Knightly courtesy and magnanimity, and the most liberal Christian humanity.

FUNERAL HONORS TO BRO. GEORGE A. FRENCH.

THE Grand Lodge of Rhode Island held a "Grand Sorrow Lodge" at Providence, on the 13th of April, in honor of the memory of the late R. W. Brother George Arnold French, Senior Grand Warden of that Body, lately deceased. The ceremonies were public and took place in the Chestnut street Methodist Church, of that city. We have received a copy of the programme of the services, which, if successfully carried out, as we understand it was, the ceremonies must have been solemnly impressive, and effective in the highest degree. Nearly all the Lodges and other Masonic Bodies were represented, and walked in procession, clothed with their appropriate regalia, and made an imposing appearance. Many of the stores were closed, the bells tolled, and the citizens generally appeared to sympathize in the solemn honors being paid to one who had for many years walked among them as a good and worthy man. The Eulogy was pronounced by the Grand Chaplain of the Grand Lodge, Rev. Augustus Woodbury, and is spoken of in terms of praise by those who had the pleasure of hearing it. We regret our inability to be present personally, and that we are not able to speak of the occasion, and of the excellent Brother to whose memory it was dedicated, more in detail, and in a manner more in consonance with our wishes and feelings.

DEATH OF BRO. WM. P. MELLEN.

WE are again called upon to record the death of another distinguished Brother of our Fraternity. The name we have placed at the head of this brief notice, was, but a few years ago, as a household word among the Brotherhood in this country. Of late, owing to ill-health and the political troubles of the times, he has not stood out so prominently as in previous years. His memory will nevertheless live in the hearts of his Brethren, wherever he was known, so long as they shall continue to esteem talent and learning, and manly virtues, worthy of respect and rememberance. Brother Mellen was a native of New Hampshire or Maine, (we are not certain which,) but had lived for the greater part of his life in Mississippi, where he leaves a family to mourn his loss. Our correspondent at Natchez has kindly furnished the following tribute to his memory, which we take a melancholy pleasure in transferring to our pages:—

Masonic Hall, Natchez, April 1, 1865.

At a regular meeting of Harmony Lodge, No. 1, F. & A. M., held this day, the following preamble and resolutions were unanimously adopted:—

WILLIAM P. MELLEN, a member of this Lodge, a beloved friend and Brother, has, in the providence of our Supreme Grand Master, been smitten by the stroke of death, to our great affliction and bereavement. He died in the State of Arkansas during the month of November last, far from his home and family, but surrounded, we trust, by true and attentive Brethren. This seeming tardy notice of his death, happens, because this Lodge had not heretofore positive information of the same; and they tender this tribute to him, at their first meeting after being positive that he has finished his earthly career.

For more than a third of a century has he been identified with the Masonic Fraternity in general, and this Lodge in particular; and had attained positions of high eminence and distinction. He has filled the various prominent positions in this Lodge, up to Worshipful Master. In the Grand Lodge of the State of Mississippi, he held for about twenty years the important position of Grand Secretary, and for one year, that of Grand Master. His experience was various and extensive, his knowledge of the laws and history of Freemasonry, exact and comprehensive; his apprehension of Masonic distinctions, clear and precise; and he was thoroughly furnished for every trial of strength in those conflicts of mind upon the various tenets of our Order, upon which the elucidation of correct doctrines most intimately depends. His counsel was earnestly sought, not only by those with whom he was most intimately connected, but Brethren in the *East*, *West* and *South*, would seek his advice in Masonic jurisprudence. We do not assert that his opinions were infallible, but we do venture to say, that they will stand the test of scrutiny, equal to those of any that the Masonic Fraternity of this country has produced.

A portion of his life, he mingled in the political arena, and at varions times held public offices, with honor to himself and benefit to the community. In the social walk, kindness and urbanity shed their radiance upon his way.

Thus commanding the respect of the community, and the affections of a wide circle of friends, by a useful and honorable life, and having passed through a

Masonic career both bright and resplendent, at the zenith of his reputation, and in the full possession of ripened intellectual powers, he has been taken from us.

In memory of our departed Brother, we make this record of our sense of his merits and of our loss; therefore be it—

Resolved, That we deeply deplore the removal from his sphere of usefulness and honor in the Masonic Fraternity, of our beloved member, WILLIAM P. MELLEN, by the hand of death, and regard the event as a calamity to his Brethren, to the interests, social and public, of the community in which he lived, to the State and the country.

Resolved, That we entertain great satisfaction and pride in the memory of his wonderful attainments in Masonic knowledge; the laborious hours he gave in the service of the Fraternity. "in making darkness light, and crooked things straight;" the masterly skill and ability with which he performed his part in the office of Grand Secretary which he so long adorned; and the lustre which he shed as a great and bright Mason, upon the Grand Lodge of Mississippi.

Resolved, That we sympathize most profoundly with the family of the deceased, in their great distress, and offer them our condolence and warmest prayers and wishes, conscious still that their highest consolation is in the greatness of their loss—in the history of a well spent life, and the celestial hopes which spring from the grave of a deserving man.

A true copy from the records.

(Attest,) C. F. MERRICK, *Sec'y.*

DEATH OF R. W. BENJ. BROWN.

THIS venerable Brother died at Nantucket on the 16th March. The sad event was appropriately noticed at a meeting of Union Lodge, by the W. Master, Chas. H. Jaggar, Esq., as follows:—

Brethren:—It has again pleased the Almighty Disposer of events, to call from our midst our venerable friend and Brother, Benjamin Brown, who died on Thursday, March 16th, at 11 o'clock, A. M., at the age of nearly seventy-five years, after a protracted illness of many months. Our old and much esteemed Brother was made a Mason, in Union Lodge, in the year eighteen hundred and eighteen, and has consequently been identified in word and work, with our Organization for nearly half a century, and has ever been noted during that period, for his unselfish interest in all that related to the welfare of his own Lodge, as well as for that of the Order throughout the length and breadth of the world. To our Grand Lodge he was wholly devoted, always being ready and willing to inculcate the wise precepts which emanated therefrom. During his connection with our Order, he has filled many offices of trust with singular fidelity and zeal, and with an eye to the best interests of our Masonic Institution. Our deceased Brother was, at one time, District Deputy Grand Master, and has represented us in various communications of the Grand Lodge, in a manner highly creditable to himself and his constituents. We may safely say that he has been one of the great lights of our Institution, always ready by word and precept, to carry forward our good cause. To him we are largely indebted for the high order and standing of our individual with her mother and sister Lodges. We have been wont to look up to him for instruction and advice, and can safely say that we have derived from him a valuable fund of Masonic information, with which his mind was so well stored; always finding him ready and willing to impart the same to benefit an individual Brother or his Lodge; and to all such it seemed to be his chief delight to afford assistance in learning the arts and mysteries of Masonry, and in enabling them to become masters of their profession, and Masons in word as well as deed. Our lamented Brother was a worthy member of the Supreme Council, R. A. Chapter, and various other Masonic Bodies; and by his death they have sustained the loss of one of their time honored members. During his long illness his mind dwelt constantly on the Institution of which he had been so long a member and bright ornament. His chief regret was that he could not again visit his Lodge, to join in its stated assemblies—and participate in our proceedings. Almost up to his last moments he made inqniries of his Brethren, what was done at the Lodge at the last meeting. To the cause of Masonry almost his whole life, heart and soul have been dedicated and devoted. I think he was one of the original few whose names are on the renewed Charter under which this Lodge exists. He was one of those who, in the dark days of Masonic history, stood firm and steadfast to his faith and allegiance; and he has enjoyed the happy satisfaction of seeing its sure rise and progress from the depression which attended its course, to a favorable standing among the useful institutions of our own country and the nations of the world. Of the ancient history and laws which have governed our Order, from almost its first foundation, he had a lively, a vivid recollection. In thus taking leave of our departed friend and Brother, we sincerely commend his spirit to the care and keeping of that Great and Supreme Architect of the Universe who forever presides, and forever reigns, in that Celestial Grand Lodge above.

THE ORDER IN PERU.

THE following official Circular has been sent us from Lima, Peru, with a request to publish it in this Magazine. With this request we comply, without however giving any opinion or in any manner committing ourselves to the controversy. Our correspondent promises us a sketch of the progress of the Order in Peru, and we prefer to wait until we hear from him. We have no reason to doubt, however, that the writer of the Circular, here given, is the lawful head of the Constitutional Masonic authority at the Republic:—

EAST OF LIMA, MARCH 28, 1865.

To the Most Worshipful Grand Masters of Grand Lodges of Free and Accepted Masons, in the United States of America—

MOST WORSHIPFUL SIRS, AND BRETHREN,—Some time ago we had the honor to inform you that in 1858 and 1860, Peruvian Masonry suffered from a rebellion of the members who composed it: of whom some, acknowledging their error, submitted anew to the Grand Orient and returned to the path of order.

Other deluded Brethren, giving way to the influence of passion, refuse to return to the path of truth,—persisting in their irregularity, they sought proselytes, and held in this manner meetings which they designated with the same names as those borne by our own Masonic Lodges, so that by these means they might be confused with regular Masons and escape the inevitable consequences of their temerity, and the marked reprobation with which the Grand Masonic powers, which are in our correspondence, have regarded their rebellion.

The misled Brethren can no longer progress without submitting to order, and to give a further proof of the morality of our Masonic principles, they endeavor to find the most appropriate mode to avoid being repulsed by those who know them, and before re-submitting, as they ought, to the regular Grand Orient,—the mother of Peruvian Masonry,—they separate themselves even more, and in distant parts attempt to abuse the good faith of our Brethren in order that, although irregular, they may become recognized; and to scandalize, if it were possible, with their audacity, the origin of their Masonic exclusion.

It having come to my knowledge that some of the said Brethren, may endeavor to surprise your vigilance with petitions, *antimasonic* and *irregular*, it is my duty to make you acquainted with such proceedings, in order that following the right and usual course, of which your Grand Lodges have given so many proofs, you may reject any application of a Masonic character that they may address to you from any of the Orients of Peru, which has not the constitutional recommendation and certificate of regularity, which can *only* be giveu by the *Regular Craft Lodges* in this city, and confirmed by the GRAND ORIENT, over which I have the honor to preside.

Accept, Most Worshipful Brethren, the fervent wishes of this Orient for the prosperity of those Grand Lodges, over which you so worthily preside, and the fraternal regards with which I subscribe myself,

Your humble Brother,

(Signed.) F. I. INARIATEGUI, *Grand Master of the Grand Orient of Peru.*
Sealed and certified. R. ROSAS MORALES, *Grand Secretary.*

INTERESTING PRESENTATION.

AT the annual meeting of the Grand Encampment of Vermont, at Burlington, in January last, the following interesting and touching ceremony took place:—

The hour having arrived, it was announced that Mrs. Webster and her friends were in the ante-room in waiting, for the purpose of presenting to the Grand Commandery the regalia of her late husband, the R. E. John S. Webster, Past Grand Commander, in compliance with his will.

The Grand Commandery was called from labor to refreshment; the ladies were introduced by the Sir Knight Prelate, Thaddeus F. Stewart, who, in behalf of of Mrs. Webster, presented to the Grand Commandery the regalia, with the following remarks:—

Right Eminent Grand Commander:—There are various duties devolving upon us during life, many of a pleasant character, and some that call to mind persons that are gone, and scenes that have passed, fraught with sorrow to our hearts. One of those duties I now perform at the request of my dear departed husband, John S. Webster, Past Grand Commander of this Grand Commandery. He often expressed the desire that at his decease, his regalia, which he so often wore at your annual gatherings, should be presented to this Grand Commandery, to be kept in its archives as a memento of his love for its members, and his attachment to the Institution of Templar Masonry to the last of his life. During his last illness, and just previous to his death, he enjoined it upon me to see his desire accomplished. Therefore, Most Eminent Sir, in behalf of your departed Companion and friend, John S. Webster, I ask this Grand Commandery of Vermont, through you, to accept this regalia. Accept it as from a departed counsellor and guide in your Order.

And may the mantle of his wisdom and Masonic virtues, rest upon you, his successors.

Respectfully yours, B. A. WEBSTER.

Sir Knight Leverett B. Englesby, in behalf of the Grand Commander, received the regalia, replying in a few words, as follows:—

"Acting upon the request of the presiding officer, the duty has devolved upon me of receiving the regalia of our lamented Grand Commander, and expressing to you in fitting phrase the appreciation of this Grand Encampment for the kindly spirit which dictated the gift, and the friendly manner in which the wishes of the deceased have been complied with. Upon the virtue and moral worth of your deceased husband, it is not for me to speak. You, the greater part of whose life has been passed with him, in that most sacred relation of wife, intimate companion of his youth and mature years; you, to whom has been accorded the sad duty of closing eyes that will never again beam with the light of love, know them full well. They are recorded on the tablets of your heart, and cherished by you as precious memories, consoling you in the great loss you have sustained, with pleasant thoughts of a companion who, weary with his life's toil, has laid him down to rest, sleeping the sleep that knows no waking here. We might have wished that he had borne the burden a little longer, but it could not be, and we can but hope that he sleepeth well. We knew him as a valiant magnanimous Sir Knight, ever ready in the discharge of all Knightly duties; devoted to the service of the Order, of which, at the time of his death, he was the presiding officer; at all times, during a long life, giving of his time and of his talents to the interests of an Order he loved well. His Brethren have appreciated those services—will always hold them in pleasant remembrance. And as in his life he gave of himself freely to the services of his Brethren, so as he has passed away, his thoughts still dwelt with them, and to their use he has left this beautiful regalia. The Grand Encampment of Vermont receives this gift with feelings of love; it will preserve it with care as well for its intrinsic value as for the recollections it will keep alive of him who has passed away. Well fitting is it that one, so much of whose life was passed amid scenes like this, should leave behind him, in the guardianship of those he loved well, these beautiful emblems of that life of service and love."

The ladies having retired, the Grand Commandery was called from refreshment to labor. Sir Knight Gamaliel Washburn introduced the following resolution, which were unanimously adopted :—

Resolved, That the thanks of the Grand Commandery of Vermont are hereby tendered to Mrs. Webster for the pleasant manner in which she has discharged her sacred trust, and it would assure her that the memory thereof shall ever be gratefully held.

EXHUMATION OF A CORNER-STONE.

WE cut the following account of the exhuming of the Corner-Stone of the old Masonic Hall at Clarksville, Tenn., which was destroyed by fire some time since, from the "Illinoisan," published at that place. We learn from private letters that the Brethren there have re-commenced work in their Lodge and are about to revive their Chapter, both of which, prior to the breaking out of the Rebellion, were among the most active and prosperous in the State :—

"We noticed on Tuesday afternoon, quite a crowd busily engaged with spades, picks, &c., on the site of the late burnt district. The first impression was, that the 'Petroleum' fever had extended to Clarksville, but on inquiry, we ascertained that the Ancient Order of Freemasons were excavating and trying to raise the Corner-Stone of their Hall. Their efforts were successful, and the Stone raised and preserved. We understand that they intend to use the same in the erection of a new Hall, as soon as their means will justify them in commencing the work. Ten pieces of coin were found within the cavity of the rock, and the inscription on the copper plate covering the box, read as follows :—

This Corner-Stone
of a
Masonic Hall
for the use
of Montgomery Lodge No. 10,
in the town of
Clarksville,
was laid
on the 15th July, A. L. 5825, A. D. 1825.

On the reverse side of the plate was the following :—

The Most Worshipful Wilkins Tannehill, Grand Master of the State of Tennessee. The R. W. Matthew D. Cooper, D. G. M. The R. W. Wm. E. Kennedy, S. G. W. The R. W. Wm. G. Hunt, J. G. W. Wm. L. Williams, W. M. E. J. Steele, S. W. P. Priestly, J. W. of Montgomery Lodge, No. 10. Adam Bratton, principal Architect."

DEATH OF PRESIDENT LINCOLN.

THE President of the United States was shot by *John Wilkes Booth*, at Washington, on the evening of the 14th, and died on the morning of the 15th, day of April last, at half past 7 o'clock. The particulars are so generally given in the papers of the day that we need not detail them here. The whole transaction is pregnant with enormity. There is no parallel to it in the history of this country. Its wickedness is only equalled by its folly and brutality. The best friend of the South has been taken away by the assassin-hand of the South! Rebellion has terminated in unprovoked murder. Sympathy for the erring has been swallowed up in the great wickedness of the crime. Lives, which might have been spared through the leniency of the dead, will be demanded by the sterner justice of the living. And who shall complain ? Surely not those who instigated, encouraged and abetted this great crime against the laws of God and man!

President Lincoln was not a Mason ; yet no class of men in this country more deeply or universally sympathize with their fellow-citizens in the great affliction which has befallen *all* classes, through his untimely and cruel death. Everywhere have they united with the masses of the people in those public manifestations of sorrow and respect which are due to his virtues and his patriotism. But nowhere have their sympathies and sentiments been more eloquently embodied than in the following Preamble and Resolutions issued by one of the Lodges in the adopted State of the illustrious deceased :—

In Tyrian Lodge, No. 333, A. F. & A. M.,
Springfield, Ill., April 17, *A. D.* 1865, *A. L.* 5865.

The first thought of a Mason should be, as his duty is, to trust in God. This thought leads the true Mason to desire His aid and guidance. From this comes Faith; and then follows Hope, inciting to action. Trust and Hope inspire confidence in government and respect for law.

The true Mason never despairs: whatever may be his fortunes, his faith remains.

The tragical and barbarous assassination of President Lincoln, our national head and representative, is well calculated to try our faith, to shake our hope, and prostrate our spirit.

Governments are ordained of God, and are the ministers of His will. The administrators of government may change, but the government remains.

All good Masons are peaceable subjects to the powers that be, and never suffer themselves to be concerned in plots and conspiracies against the peace and welfare of the nation, to behave undutifully to the lawful authorities, or countenance a Brother in his rebellion, though he may be pitied as an unhappy man.

Masonry has flourished in these United States, with but rare exceptions at short intervals, as it has never flourished anywhere since the days of Solomon and Hiram.

Masonry has flourished under the protection of our Government, and Masons have supported, upheld and maintained the Government. Washington founded the nation; Jefferson drew its declaration of principles, and Jackson brought its second war of independence to a successful termination.

The blood of Masons and patriots shed upon the battle-fields of this Republic has cemented our Government with bonds and cords which no human arm can sever.

One whom we all loved, in the glory of his manhood and the zenith of his fame, has been cruelly and murderously slain! But, shall we despair? Shall we cease to hope? Shall we basely cower and shrink and skulk because the assassin is at work; because the murderer seeks our life; because traitors seek to overthrow our Government? Never, no never, before God!

Let our faith be firmer and our hope brighter; for, as we trust in God, so we hope by His favor to make a just and imperishable Government.

The members of Tyrian Lodge, No. 333, A. F. & A. M., in regular communication convened, with members of Springfield Lodge, No. 4, Central Lodge, No. 71, and other worthy visiting Brethren, deem this a suitable occasion to express their opinions as Masons and citizens in this momentous crisis; therefore,

Resolved, That as the immediate friends and neighbors of our late beloved and now revered President Lincoln, we deeply and sorrowfully deplore his death.

Resolved, That the scrupulous honor and honesty of President Lincoln in all his private relations, his faithfulness and kindness as a husband and father, his fairness and ability as a lawyer, his wisdom and public spirit as a citizen, and his patient, humane and honest career as a magistrate and statesman, furnish examples worthy of all praise and imitation.

Resolved, That we sincerely condole with the bereaved widow and fatherless children in their terrible and irreparable loss.

Resolved, That the decision of President Lincoln to postpone his application for the honors of Masonry, lest his motives should be misconstrued, is in the highest degree honorable to his memory.

Resolved, That the murderer of President Lincoln, and the assassin of Secretary Seward, should be hunted with unceasing vigilance and vigor *until found*, and be brought to trial, judgment and punishment.

Resolved, That Masons should in all cases be subject to the law, abide by the law, be ready to assist in enforcing it, and should never connive at, tolerate or encourage disrespect for law, or any disobedience or infraction of it; for Masons hold themselves subject to rules; and the law of God, and of the land, should *in all cases*, be the paramount rule of action.

Resolved, That we have an unshaken faith in the principles of free government, and while we tolerate the utmost freedom of opinion and choice, we hold it to be our duty, and we hereby solemnly pledge ourselves, to stand by the Government in all its lawful measures to preserve its vigor and maintain its integrity.

H. G. REYNOLDS,
JESSE K. DUBOIS,
J. R. TYSON,
T. R. KING,
PIERSON ROLL, } *Committee.*

Obituary.

BROTHER BENJAMIN BROWN.

Union Lodge, Nantucket, Mass., March 23d, 1865.

Resolved, That rejoicing in the overruling hand of Divine Providence, we commend our Brother to the Great and Supreme Architect of the Universe.

Resolved, Whereas it has been the will of the Great Architect of the Universe, to remove from time to eternity, our venerable friend and Brother, Benjamin Brown, esteemed not only as a noble and useful citizen, but as a worthy Brother, whose cardinal principles, not only in profession, but practice, were Friendship, Morality and Brotherly Love.

Resolved, That in an unspotted Masonic life of nearly half a century, he has presented us an example worthy of our emulation, and an exhibition of the influence of the sublime principles of the Order in the character of a consistent Christian Mason.

Resolved, That while as Masons we deeply mourn his absence from our Lodge, we rejoice in the hope that, though his body lies mouldering in the dust, his spirit blooms in endless day,—"in that Grand Lodge above, where the Supreme Architect of the Universe forever presides, forever reigns."

Resolved, That while we mourn his loss, it is not without the happy reflection, that his Masonic teachings have produced a lasting influence on the members of Union Lodge.

Resolved, That in the death of our late Brother, a bright and shining light in Freemasonry has been extinguished.

Resolved, That this Lodge, and the Masonic Fraternity in general, deeply deplore this melancholy dispensation of the Divine hand.

Resolved, That the Jewels and Furniture of Union Lodge, be clothed in mourning for the usual period of time.

Resolved, That the Secretary present a copy of these Resolutions to the family of our deceased Brother.

Resolved, That a copy of these Proceedings be transmitted to the editor of the Freemasons' Magazine, respectfully requesting that the same may be published.

Attest, CHAS. P. SWAIN, *Secy.*

BROTHER ISAAC D. GIBBONS.

AT a regular communication of Roswell Lee Lodge, F. & A. M., on the 4th of April, the following Resolutions were adopted :—

Whereas, The Great Creator has seen fit in his infinite mercy, to remove suddenly by death, our much beloved Brother, Isaac D. Gibbons, Senior Warden of Roswell Lee Lodge of Free and Accepted Masons; and whereas by this dispensation of Providence, this Lodge has lost an efficient and able officer, and the Fraternity a true and worthy Brother, whose high-toned morality, and courteous and gentlemanly demeanor have won for him many true friends, therefore,

Resolved, That to the widow of our departed Brother, we tender our earnest prayers, and heartfelt sympathy, in this, her hour of loneliness, and solitude, heart stricken at the loss she has sustained. With the relatives, we sincerely, deeply and most affectionately sympathize in their afflictive bereavement; and commend them all to a covenant keeping God, who will fold the arms of his love and protection around those who put their trust in Him.

Resolved, That a copy of these Resolutions be forwarded to the widow of our departed Brother, also that they be given to the Springfield Republican for publication and a copy sent to Moore's Monthly Magazine, at Boston. Also that the Jewels of this Lodge be placed in mourning for the space of sixty days.

J. E. TAYLOR,
E. W. CLARKE,
S. B. SPOONER, } *Committee.*

SAMUEL B. SPOONER, *Sec.*

MASONIC CHIT CHAT.

Masonic Festival. Our Brethren of Wyoming Lodge held their Annual Festival, in their beautiful Hall, at Melrose, on Friday evening last. Ill health prevented our being present, but we learn from those who were more fortunate, that the occasion was one of gratifying interest, and that the programme of the evening was carried out with eminent success. The Officers of the Grand Lodge and Brethren with their ladies were present to the number of about two hundred; and in their rich regalia and dresses, presented a gay and lively scene. The early part of the evening was occupied by an excellent address by the M.·.W. Grand Master, and a poem by the Rev. Bro. Studley, and speaking by other Brethren. These were followed by a Collation served up by Bro. Tarbell, with his usual good taste and elegance.—Dancing succeeded, and was continued until the hour of separation, when the party retired, feeling that they had passed a pleasant and agreeable evening.

The New Masonic Temple. Our readers at a distance may be gratified to know that arrangements for an immediate renewal of the work on the new Temple, have been completed, and that the erection of the edifice will be urged forward to its completion with all reasonable dispatch. A fine colored lithographic view of the building has been published by Bro. Wm. D. Stratton, Grand Marshal, and may be had of him, or at the office of the Grand Secretary. It will make a very handsome and appropriate picture for the Lodge room, as well as for the private drawing room.

Gone Abroad. The friends of Dr. Lewis will be gratified to learn that he sailed for Europe, in company with P. G. M. Brother Wm. D. Coolidge, in the Asia, from this port, on the 12th of April last, in improved health and fine spirits. He and his companion take with them the best wishes of all their Brethren and friends for their happiness while absent, and for their safe return home. They contemplate being absent about four months, most of which time they will probably spend on the Continent.

Supreme Council 33°. This Grand Body will assemble at Freemasons' Hall, in this city, on the 17th instant.

To our Correspondent at Chicago. In the absence of the Master and both Wardens, the Lodge cannot be opened, nor business done. If the absence of those officers is *permanent*, from death or other cause, the Grand Master may order a new election, and preside himself, or appoint some proper officer of the Grand Lodge, or Past Master, to preside during the election and installation.

☞ We have been politely favored in advance of publication, with a copy of the Report of the Committee of Correspondence in the Grand Lodge of Maine, and had intended to notice it in the present number, but a pressure of other matter has prevented. We shall do so next month.

☞ The Committee on Correspondence of the Grand Encampment of Vermont, notice the valuable historical sketch of the origin of the Order of Knighthood in this country prepared by Sir Knight Gardner, and published in this Magazine some months ago, in the following terms:—

"Your Committee have read with interest the history, edicts, &c. of the Grand Encampment of Massachusetts and Rhode Island, as furnished them by the Grand Recorder. Herein have our Companions of Massachusetts and Rhode Island most clearly set forth their claims to be considered the oldest Grand Encampment within the United States—it being established at Providence, R. I., in May, A. D. 1805.

"Your Committee have no time to give this interesting document the notice it deserves; suffice it for us to recommend it to every student of Masonic history as well worth their careful and candid attention."

Godey's Lady's Book for May, is at the Bookstores, rich as usual in good things for the ladies, every one of whom ought to be a subscriber for it.

Never repel the approach of a Brother because he is poor.

THE

FREEMASONS'

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THE NEW GRAND LODGE OF WEST VIRGINIA.

A Correspondent at Wheeling makes the following inquiries relative to the proper action of the new Grand Lodge of West Virginia, and of the Lodges which have separated themselves from their parent Grand Lodge of Virginia:—

1. Is it necessary in order to make our proceedings strictly legal, that the Lodges within our jurisdiction should formally surrender their Charters to the Grand Lodge of Virginia, and if so, what proceedings are requisite to that end?
2. In case any of the Lodges now in working order within this jurisdiction should fail or decline to be represented in, or refuse subordination to, the Grand Lodge about to be organized, what would be the proper course to take in regard to them?
3. Are the circumstances of the case of such a character as to make it our duty to address the Grand Lodge of Virginia in relation to our organization as a Grand Lodge for this State?

The western part of the State of Virginia had been set off and erected, by the vote of the people and the action of the Congress of the United States, into an independent and sovereign State, under the name and title of "West Virginia." The political considerations which may have led to this result, and the question of its equity, are beyond the pale of Masonry. With them, it has nothing to do, and their discussion, in this connection, would be wholly out of place. The division of the territory was the act of the highest legislative tribunal in the country. Behind this, Masonic inquiry cannot go. Our Brethren of the new State therefore, taking the fact as it stands, decided to conform their Masonic relations to their altered political condition, as their Brethren of the last century had done before them, and as their successors have continued to do whenever and as often as occasion required. By the act of Congress the new State had become politically free. There being no Grand Lodge within its boundaries, it was, masonically, open to any Grand Lodge that might see fit to occupy it The Grand Lodge of Virginia, though still retaining a concurrent jurisdiction, had lost its *exclusive* right in it. It was no longer an integral part of its Masonic field of labor, except so far as that its authority over the Lodges originally created by it, was not impaired by the act of separation. This could only be terminated by an actual surrender of their Charters, or the organization of a separate and independent Grand Lodge; for a Lodge can no more exist without a Grand Lodge to which it acknowledges fealty, than a Grand Lodge can exist without constituent Lodges. The existing Lodges therefore, very properly adopted the usual course, met in Convention and organized a Grand Lodge for their own government. The legality of this proceeding will not we presume be questioned in any quarter. In the year 1820, in view of the contemplated separation of the "District of Maine" from the State of Massachusetts, and its organization into an independent State, the Lodges in that District, then under the jurisdiction of the Grand Lodge of Massachusetts, began to agitate the question of a separate Grand Lodge, and brought the subject before the parent Body. The question was referred to a Committee, who submitted an able Report, in which they cite and confirm the following well settled principle of Masonic law:—"Your Committee find that this Grand Lodge have ever acknowledged the necessity of erecting separate Grand Lodges in every independent State government, where a sufficient number of Lodges have rendered it expedient. This principle is a correct one. Masons are bound to submit to the laws and authority of the government under which they live. If amenable to a Grand Lodge existing under a separate and independent Republic, they might be compelled to violate the laws of the civil government or some of their most solemn Masonic obligations." After the separation of Maine, and its admission into the Union as an independent State, the Lodges in the new State assembled in Convention, organized their Grand Lodge, and were duly acknowledged by the Grand Lodge of Massachusetts. This brings us to the inquiries of our correspondent:—

1. Is it necessary in order to make our proceedings strictly legal, that the Lodges within our jurisdiction should formally surrender their Charters to the Grand Lodge of Virginia, and if so, what proceedings are requisite to that end?

1. It is not necessary, nor is it usual, in the formation of a new Grand Lodge, for the constituent Lodges to return their Charters to the parent Body. In declaring their independence and erecting a government for themselves, the Lodges in West Virginia exercised a right inherent in them as lawfully constituted Lodges. The evidence of this lawful constitution, and the authority for their subsequent proceedings, are their *Charters.* It is in these that their right to create a Grand Lodge exists. Had they been surrendered before its organization, the new Body could not have been established, except through the instrumentality of new Lodges, created by some competent authority. Such a surrender would have dissolved all the Lodges in the State and reduced their members to the condition of non-affiliated Masons. Such also would be the effect of the surrender of their Charters at any time prior to the taking out of others from the new Grand Lodge, for the surrender of the Charter is a surrender of the life of the Lodge. It may be said these Charters emanate from, and are held subordinate to, the Grand Lodge of Virginia, and that it is a settled rule of Masonic law in this country, that no two Grand Lodges, one being foreign and the other local, can exercise concurrent jurisdiction in the same State. But this apparent difficulty is overcome by the Lodges sending up their Charters to the new Grand Lodge for *endorsement* and registration, or by the *substitution* of new Charters for the old ones. A re-constitution of the Lodges in such cases, is not deemed necessary, the new Charters being considered in the light of a *continuation* of the old. The preferable course, and that which we think is most generally adopted, is for the Lodges to retain their old Charters under the *endorsement* of the new Grand Lodge. It reserves to them their original status, date and rank.

2. In case any of the Lodges now in working order within this jurisdiction, should fail or decline to be represented in, or refuse subordination to, the Grand Lodge about to be organized, what would be the proper course to take in regard to them?

2. It is not to be presumed that, in view of all the conditions of the case, there will be any recusant Lodges in the jurisdiction. In forming the new Grand Lodge, the Brethren of the State have simply exercised an inherent right, and fulfilled a *necessity*, forced upon them by circumstances beyond their control. The organization was merely a question of time, and this having been decided by the votes of a majority, if not of all the Lodges, (for we are not informed in this respect,) there is no room for further discussion or cause for disagreement.

It is manifestly the duty, as it is for the interest of all parties concerned, to conform at once to the new condition of things, and to unite heartily in the support of the new Grand Lodge. Should it unfortunately happen, however, that any of the Lodges shall refuse to recognize the new Body and submit to its authority, they, in that case, place themselves in a false position, and can only be regarded as willfully setting at defiance the lawful Masonic authority of their State. The Grand Lodge of Virginia ceased to have any control over them on the organization of the new Grand Lodge. They were by that act released from their allegiance, and removed beyond the control of their mother Grand Lodge. The only alternative left them, therefore, is either to submit to the authority of the new Body, or to dissolve as Lodges. They cannot exist without a head, and that head is the Grand Lodge within whose jurisdiction they have fallen. Political considerations cannot be allowed any weight in the settlement of questions of Masonic polity. All such questions must be determined in accordance with Masonic law and custom, and when so determined, it is the duty, and it should be the pleasure, of every good Mason to submit to the decision.

3. Are the circumstances of the case of such a character as to make it our duty to address the Grand Lodge of Virginia in relation to our organization as a Grand Lodge for this State?

3. As an act of courtesy, independent of all other considerations, it would seem to be highly proper that the new Grand Lodge should officially notify the Grand Lodge of Virginia of its organization, and furnish that Body not only with a statement of its proceedings in the premises, but also a list of the Lodges through whose instrumentality the Grand Lodge has been established, and ask for the customary recognition. The same notice and courtesy should also be extended to every other Grand Lodge in the United States, who, we entertain no doubt, will all cheerfully give to their young sister a warm and cordial welcome.

The constituent Lodges, holding Charters of the Grand Lodge of Virginia, will of course notify that Body of the transfer of their allegiance, and settle their dues to the date of the organization of the new Grand Lodge.

HOPE LODGE, GARDNER.

THIS new Lodge was duly Constituted, under its Charter, on the afternoon of Wednesday, the 3d of May last, by a delegation of the officers of the Grand Lodge. The ceremonies took place in the new Hall, which the Lodge, since the expiration of its Dispensation in March, has fitted up for its accommodation. There were about sixty Brethren present, including visitors from the neighboring towns. At the conclusion of this ceremony, the Lodge took a recess until the evening, when the ladies and invited guests were admitted, and the new Hall was Dedicated in accordance with the ancient customs of the Craft. The company then repaired to the Town Hall, where, in the presence of more than two hundred of the ladies and gentlemen of the village, the officers of the new Lodge were Installed by the M. W. Grand Master, with the usual ceremonies, interspersed with appropriate music. An able and appropriate address by the Grand Master followed, and was listened to by the large audience present with apparent interest and satisfaction. At the conclusion of which he stated that he had been commissioned by Brother Edward Maynz of this city to present, in his behalf, (he being necessarily absent,) the new Lodge with a large quarto and beautifully bound ALTAR-BIBLE' which duty he performed in a very graceful and appropriate manner. The *Gift* was received by the Chaplain of the Lodge, the Rev. Wm. D. Herrick, in suitable terms, and placed upon the altar. Singing by the choir concluded the ceremonies.

We took occasion some time since to speak of this Lodge as one of the best and most pefect in its work, in this jurisdiction; and we have now the great satisfaction of adding, that its new Hall is one of the most beautiful in the Commonwealth, alike in its conveniences, decorations, and furniture. No expense has been spared in fitting it up, and good taste is everywhere manifest in its appointments. It is located in the upper story of the Town Hall building, (which is itself an ornament to the village,) and is about 55 by 35 feet, exclusive of ante-rooms, of which there are four. The main hall is finely frescoed and appropriately ornamented, and handsomely carpeted; as are all the rooms. The furniture, including the altar, pedestals (representing the three orders of architecture), the chairs and settees, we believe were all made by the Heywood Chair Manufacturing Company, of Gardner, expressly for the Lodge, and do great credit, in the excellence of their workmanship, to the skill and good taste of that popular establishment.

The officers of the new Lodge are as follows:—

Charles Heywood, W. M.; Henry C. Hill, S. W.; Edward J. Sawyer, J. W.; Alonzo B. Clark, Treas.; George Heywood, Sec.; William D. Herrick, Chaplain; George E. Woodman, S. D.; George Nichols, J. D.; John W. Hill, S. S.; James H. Greenwood, J. S.; Alvin M. Greenwood, Marshal; F. C. Whitcomb, Tyler.

DEDICATION AT WALTHAM.

THE Brethren of Monitor Lodge at Waltham, having recently fitted up for their accommodation a new and commodious Hall, the same was publicly Dedicated by the M. W. Grand Lodge on the evening of the 14th of

May last. There was a large party present, consisting of Brethren and their ladies, to many of whom the ceremonies were doubtless new, and to all apparently interesting. They were conducted in the following order: 1. Voluntary. 2. Reception of the M. W. Grand Lodge. 3. Address of W. Master, Brother Charles H. Houghton. 4. Prayer. 5. Hymn—

"The Groves were God's first Temples" made
That man might early learn to praise;
And bowing in the sylvan shade,
To Thee, O, God, his homage raise.
But *Light* advanced! New Temples sprung
Beneath the Craftsman's skillful hand,
That grateful love might find a tongue
Where Wisdom, Strength, and Beauty stand.

6. Architect's Address. 7. Presentation of Working Tools. 8. Examination of Halls. 9. Selections of Scripture. 10. Ceremony of Dedication. 11. Hymn. 12. Address by the Grand Master. 13. Closing Hymn. 14. Benediction. At the conclusion of the ceremonies a procession was formed and the company repaired to the Banqueting Hall and partook of a very excellent supper.

The ceremonies in the Hall were agreeably interrupted by the presentation of a very beautiful and appropriate BANNER by the Ladies. The presentation was made in their behalf by Brother Charles A. Welch, Esq., in a characteristic address—witty and pertinent. We had hoped to lay it before our readers, but have not been able to obtain a copy; probably for the reason that our Brother's well known modesty would not allow him to write it out! The reception address was made by the Master of the Lodge, and was a well conceived and appropriate response.

The new Hall is a very handsome and commodious one, having all the necessary conveniences of ante-rooms, &c. It is also of sufficient size, and is neatly furnished.

The Lodge was originally chartered in 1820, and is now in a very prosperous and healthy condition, having a membership of about one hundred. A Chapter has lately been established in connection with it, which we understand is doing a good business and promises well for the future. They both have the hearty good wishes of their Brethren and Companions for their continued prosperity.

A TIMELY WORD OF CAUTION.

THE R. W. Bro. Drummond, of Maine, whose excellent Report on Correspondence we have noticed elsewhere, gives to the Brethren of his own Grand Lodge and State, the following timely word of caution. He is speaking of the unprecedentedly rapid increase of initiates:—

"The inevitable tendency of such an increase is to lower the standard of excellence of character required in *candidates;* and also in *members.* Intemperance is fearfully on the increase. The usual demoralization produced by war is affecting the Order. The next five years are to be critical in our history. It will require the strongest efforts of all good Masons to maintain the character of our institution. Wisdom, prudence, and especially *firmness*, should prevail in our councils. The dying Goethe exclaimed, "Throw open the shutters and let in more light." Let our Masonic shutters be thrown open and *more light* be admitted, lest the DARK DAYS come again."

AUTOBIOGRAPHY

OF THE

LATE BROTHER HENRY FOWLE, WRITTEN IN 1833.

[Continued from page 212.]

At the close of the war with Great Britain, and on the 23d of February, 1815, I admitted my eldest son Henry, co-partner with me in business, he having served his apprenticeship with me. Business revived. I had many good customers, and a good shop, which had a good name; good set of tools, and stock on hand to the amount of $1,000. For some years we prospered; Henry was enabled to build him a house, buy shares in navigation, bank stock, &c., whilst I was obliged to appropriate all the money I could acquire, to the payment of debts contracted in war, non-intercourse and embargo times, and support a large family at the same time; having before sold my house for the same purpose, for $4,000.

In 1827, I was seized with the rheumatism so as to render me incapable of much exertion. I, however, kept the books, made contracts, &c. Henry, now wishing to get the whole concern into his own hands, persuaded his brothers, William and Joshua, to sign an instrument with himself, by which it was agreed that Henry should pay me $100 down and $5 a week during my life; William to pay me $10 per month, and Joshua $100 per year for the same term of time. In consideration for the above, I was to relinquish to Henry all my right and title to the shop, tools, stock, customers, and outstanding debts. I asked Henry what other consideration or sacrifice would be required of me, he said none of any kind would be wished for, and I should have nothing to do but to enjoy myself with my friends, visit my children, and be happy with them. After much consideration, many objections, and great reluctance, I agreed to their wishes,—my objections and reluctance arose from the consideration of the consequences of the measure to my family; for should my life terminate in one week, the property I was about to transfer to Henry would be totally lost to them; or, should he die before me, I had no claim upon his estate or heirs. When I mentioned these objections to Henry, he said if either of these cases should occur, he would take care that my family should not be wronged. During the second year of the engagement, business became dull; Henry sold off all the business of the late firm; bought a good farm in the country, and quitted the city, declaring he would no longer abide by his engagement. Thus was I thrown upon the world, a thousand times worse than I entered it at twenty-one, severely afflicted with rheumatism, and other disorders incident to advanced years,—a cripple both in body and mind. What have I now to hope for!

It has been said, that I ought at this moment to be worth $20,000. I have done a great deal of business in my line, it is true, but I have always had a very expensive, though not an extravagant family. I have had much sickness in my family, have lost much by bankruptcies, by endorsing for a *friend*, and by being bail for others; add to these the time lost and money spent during embargoes, non-intercourse and war times, and the wonder will cease that I have done no better.

I removed to, and resided on Jamaica Plain, Roxbury, one year; while there, I had much time for contemplation; it was delightful on a calm, bright night to walk out alone and contemplate the glorious scene around one. There is, I know not why, something pleasing to the imagination in contemplating the queen of night, when she is wading, as they call it, among the vapors which she has not power to dissipate, and which on their part are unable entirely to quench her lustre; it is a striking image of patient virtue calmly pursuing her path, through good report and evil report, having that excellence in herself which ought to command admiration, but bedimmed in the eyes of the world by suffering, by misfortune, by calumny.

Circumstances now arose which rendered it inconvenient for me to remain longer on the Plain; accordingly, on the 10th of November, 1830, I removed to a small house in South street, Boston, where at present I remain.

My bodily infirmities gradually increase, and my whole system grows sensibly weaker; my mind, bent down under a sense of obligations to my friends and anxieties for the future, has lost all the energy, elasticity and firmness it ever possessed. I am now, within a few weeks, sixty-seven years of age, and what have I in this world to hope for. The last twenty years of my life seem a dream: I know not what has become of them. Thus, years rush by us like the wind; we see not whence the eddy comes, nor wither it is tending; and we seem ourselves to witness their flight without a sense that we are changed; yet, time is beguiling man of his strength, as the winds rob the woods of their foliage.

Beside my narrow escape from death when an infant, I was very near being shot in a smith's shop. A man had placed a gun-barrel in the fire in a horizontal position, thinking to loosen the breech pin or screw, at the end of the barrel. I had an instant before passed the muzzle, when it exploded and the ball passed through the side of the shop, within a few inches of my body. At another time, as I was hunting near Spot Pond, (the place whence it is proposed to bring water to the city,) I had passed through a set of bars, and on replacing the rails, I felt something strike the one in my hand; on looking over, I found a musket ball half buried in the rail, directly against my breast. I heard the report of a gun, and going down to the pond, found a negro man with a fowling piece in his hand. I asked him if he had just fired; he said he had just fired at some wild geese on the pond, but they were too far off from him, although he had fired with ball. I asked him to show me the position in which he was placed when he fired, and I found it to range precisely with the bars through which I had passed: although they were more than fifty feet higher than the surface of the pond. I then tried the ball,—which I with a knife had dug out of the rail,—into his gun, and found it to fit exactly, and had no doubt of it being the same the black man had fired.

Twice have I been upset in pleasure boats; once, in a thick fog out of sight of land: in either of which case, I should inevitably have been drowned, had I not early learned to swim.

I shall say but little respecting politics or religion. Respecting the former, my sentiments are well known. I am, and always have been since I could distinguish good from evil, a republican of the Washington school, and detest the demagogue of any party, whatever may be his professions. In regard to religion, what shall I say? When gownsmen disagree, who shall decide? I agree with the poet:—"He can't be wrong, whose life is in the right." Do unto others as you wish them to do unto you, is the sum and substance of religion. I shall never puzzle my head in conversing the merits of Infallibility, Transubstantiation, Total Depravity, Eternal Torments, or any such dogmas, which from time immemorial have divided Christians,—consigned thousands to the stake, and driven many to self-destruction!

I will now state some of the offices I have had the honor to sustain. They are minor in point of rank, but the discharge of the duties attached to them demanded much time and attention. When I was twenty-three years of age, I received a commission from Governor Hancock, appointing me Lieutenant in a company, Ward No. 1; but I never performed duty in that capacity. Our Captain went to Charleston, S. C., for his health, and remained there, but did not resign; of course the command of the company devolved upon me. In the meantime, orders came from head quarters to draft a certain number of men from each company, to relieve the garrison on Castle William; (now Fort Independence,) the soldiers there being about to undergo innoculation for the small pox. I drafted six men from my company, armed and equipped them for service, and on their arrival paid them off; and some months after was remunerated by Government. At the end of four years, our Colonel resigned; and being tired with the military, I requested him to procure my discharge also; which he did. Having thus held a commission, I was exempted from military duty, which at that time was no small privilege. However, some years afterwards, I was induced to join the Ancient and Honorable Artillery Company. The third year I was elected second sergeant, and the year following, requested to accept a Lieutenant's commission, but, fearful of the expense, I declined, and the next year at my own request was discharged.

I was three years fireward, but finding it a laborious and thankless office, I quitted it.

I was four years clerk of Ward No. 1, and three years do. of No. 2; a member also of the Humane Society. I was admitted a member of the Massachusetts Mechanic Association in 1795; was frequently invited to their dinner and supper parties, but in 1799, being determined to quit all extra societies,—the support of which cost money,—I withdrew my membership, after four years attendance. I quitted a fire club, of which I was also a member. I will speak of my Masonic career presently, and by itself.

PART II.

MASONIC.

I had been frequently solicited to join a Society, or "Lodge of Odd Fellows;" several of my friends were attached to it, who assured me if I would join them I should be subjected to no expense. Being desirous to know whether it was, as I had been informed, an encroachment upon Masonry, I permitted my name to be proposed, was admitted, and the same evening put into office. Upon studying the principles upon which the Institution is founded, I discovered no great allusion to Masonry. They have indeed their secrets, their signs, grips, words, &c. But their greatest resemblance to Masonry, is their Charity; which, if duly exercised, may be of essential benefit to indigent and unfortunate members. But the persons composing the Society at that time, were not such men as I had been on habits of intimacy with. I soon quitted them, on the most friendly terms, however. They having always treated me with the utmost kindness and respect. I am happy to be informed that there has since been a radical reform in their habits and measures, and that the real object of the Society,—Charity,—is the only grand ruling and governing principle.

In tracing my Masonic course, my memory will not permit me to relate the facts in the rotation in which they occurred. I shall therefore tell you (most probably,) of matters which occurred years after others happened, and then go back and tell of the latter.

On the evening of the 10th of April, 1793, I was initiated into the Society of Freemasonry, in St. Andrew's Lodge, Boston, which was then held at the Green Dragon Tavern, so called, and which was the property of the Lodge. A gentleman named Dakin was the Master. This was the second Lodge in the United States, and received their Charter from the Grand Lodge of Scotland. Although second in point of date, they were first in respectability, in funds, in Masonic information, and the number of their initiates,—among whom was General Joseph Warren who fell on Bunker Hill. When the Lodges became more numerous, frequent applications were made to St. Andrew's for Masonic information in the History, Work, and Lectures of the Institution; in fact she was the emporium of Masonic information.

In May, following my initiation, I passed to the degree of Fellow Craft; in September, raised to a Master Mason; in November, admitted a member; and soon after elected a Junior Warden; and two years after, Senior Warden. This year also I was admitted to the several degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason, in St. Andrew's Royal Arch Chapter.

In 1797, for want of regularity and uniformity in work, lectures and government, the Institution had greatly declined. To effect a remedy, it was proposed that a convention of delegates from as many Chapters as might please to send, should be assembled at some central place to take the subject into consideration. The delegates from our Chapter were Benjamin Hurd, Wm. Woart and Henry Fowle.

In January, 1798, the convention met at Hartford, Connecticut, and adjourned from day to day, until their business was completed. They drafted a Constitution for the formation and government of a General Grand Royal Arch Chapter for the United States. This having been accepted by the delegates, they proceeded to elect the officers of the General Grand Chapter, when Ephraim Kirby, Esq., an eminent lawyer of Litchfield, Connecticut, was elected General Grand High Priest; Benjamin Hurd, Esq., of Charlestown, Massachusetts, General Grand King, and Thomas S. Webb, Esq., of Albany, New York, General Grand Scribe. On the fifth day of the session the convention was dissolved, the Grand Chapter opened in due form and the officers duly installed. The General Grand Chapter was then closed until 1807. As soon as practicable after this, the Grand Chapter of Massachusetts was formed and organized. Benjamin Hurd, Esq., was the first Grand High Priest, and the utility of the objects contemplated were fully realized.

My health for some time had been precarious, and at my own request, I was dismissed from St. Andrew's Lodge. In 1800, however, having in a great measure regained my health, I was persuaded to put my name at the head of a petition to the the Grand Lodge of Massachusetts for a Charter to form a new Lodge by the name of Mount Lebanon Lodge. The petition was granted, and I became Master of that Lodge. I had long witnessed the improprieties and errors that had crept into the work, lectures and government of the Lodges, and could I find a few zealous and active Masons who would assist me without the fear of being denounced as innovators or disorganizers, I thought I could effect a reform which would be beneficial to the Craft. And I feel proud to say that the reform we effected in the work and lectures met the approbation of the Grand Lodge, and has been adopted almost universally, not only here, but in all the States. Grand Master Thomas was so delighted with the lectures that he offered me $1,200, ($100 per month,) to spend one year in teaching them to the Lodges under his jurisdiction. I could not at that time leave my business, but recommended Bro. Benjamin Gleason as well quallfied; who was employed and paid by the Grand Master.

About this time an affair happened in the Craft which had at first a serious aspect, but ended in a ludicrous manner. There was a Lodge in town (chartered by the Grand Lodge,) composed of foreigners,—chiefly Germans,—who were about as well versed in the science as their Jewels: they were assembled for the election of officers; the members were divided between two candidates, and were about equal: the Master in the chair, who was one of the candidates, called for the votes for Master, when it appeared that Bro. A was elected; this gave great offence to Bro. B and his friends; however, after much wrangling, peace was apparently restored, when they were called to refreshment, during which, Bro. B. and his friends took possession of the hall; called to work; reconsidered the former vote, and elected Bro. B, Master. When this was made known to the opponents, the door was forced open; when broken bottles, glasses, and heads, soon covered the floor. With great difficulty, at last, order was in some measure restored, and the combatants were separated. The next morning, a friend of Bro. A called upon Bro. B with a note, in which A challenged B to mortal combat, which must take place on the following morning at sunrise, near a small grove at the west end of Cambridge bridge; and if B had no pistols, A would bring one for him. B accepted the the terms, and was on the ground in season. A soon after appeared with his second and a surgeon. While the seconds were making the necessary arrangements, A stepped up to B and demanded where his pistol was. B replied he had none; and A had promised by his second to bring one for him. A cried, "now then, I have you, Got tam, take dat," and snapped the pistol in his face, the weapon, however, missed fire; when B seized it, and with the butt immediately knocked A down, and threw the pistol into a ditch which was near, and turning to the surgeon, desired him to take care of the wounded man, and left the field! The knowledge of the affair was not long in reaching the Grand Lodge; and the Grand Marshal was directed to demand their Charter. He did so: and it was deposited among the Archives of the Grand Lodge; and this was the end of the "Harmonic Lodge."

St. Andrew's Lodge were now desirous that I should return to them. Accordingly, having retired from Mt. Lebanon Lodge, I was in September re-admitted a member of St. Andrew's, free of expense. In November following, I was elected their Master; which office I held by re-election six years in succession, and on retiring from the chair, they voted me an Honorary Member during life. The Chapter and Encampment have done the same.

By virtue of the high offices I have at different times sustained, I am a constitutional member of the following Societies:—General Grand Encampment of the United States; General Grand Chapter of the United States; Grand Encampment of Massachusetts and Rhode Island; Grand Chapter and Grand Lodge of Massachusetts.

In 1803, I was elected High Priest of St. Andrew's Royal Arch Chapter, and re-elected annually until 1808. On retiring from the chair, the members presented me with a silver pitcher; value $55. I was Deputy Grand High Priest eight years, under different Grand High Priests; was elected Grand High Priest of the Chapter, but declined in favor of a friend. I was seven years Deputy to the Honorable De Witt Clinton, who was General Grand Master, and General Grand High Priest of the United States.

[To be continued.]

PALMERS AND PILGRIMS.

PALMERS were so called from a bough of palm they usually carried, especially after having visited the holy places of Jerusalem. A Pilgrim had some dwelling place; a Palmer none. A Pilgrim visited some particular place; a Palmer all sacred places. A Pilgrim went at his own charge; a Palmer professed willful poverty. A Pilgrim might leave his pursuit; a Palmer must be constant to his profession.

MASONRY FOR THE LADIES.

THE RITE OF ADOPTION.

PART I.

WE are informed by Ragon that in the year 1830, prudent and gallant Brethren of the Masonic Order created the Rite of Adoption, with the justifiable aim of stifling female clamor against the ancient and well observed practice of the Fraternity in excluding from the Craft the fairer sex, whose sagacity was, according to ordinary repute, in no measure commensurate with their natural penetration and curiosity.

It must be remembered that in France, Masonry exists by popular and legal tolerance, in direct antagonism to the Church and clergy, whose social influence is sustained almost wholly through patronage of the female population. Hence, it became necessary to propitiate the fair devotees, who exclaimed with apparent justice that the temples of every religious worship were open to them; that they were permitted attendance at political assemblies; that academies and schools of art and science were accessible to their approach, and yet Masonry alone held its doors firmly closed against their ingress. Consequently, according to the logic of the indignant fair ones, the doctrines and practices of the Craft must breathe a spirit of indecorum, meriting the persecution it had encountered in many countries, and therefore to reprobate its propagation, as well as to evidence their displeasure, the Parisian dames tabooed husbands and relatives who attached themselves to the Mystic Fraternities. The ladies, moreover, entered into a profound discussion as to the legality of their exclusion from the mysteries, and, falling back upon the history of the ancient world, triumphantly demonstrated that so far from being debarred affiliation by the mystics of antiquity, females occupied a most exalted position among the celebrants of former ages. In mysteries of Osiris, of Bacchus, of Adonis, of Vesta, and even in the gloomin rites of India, Somothrace and Scandinavia, were not women acceptable, but permitted to shine as directing lights amid the throng of masculine devotees and officiators? It was impossible for the polite and gallant Craftsmen of French Masonry to resist these reasonable arguments and threatened invectives, and therefore to moderate feminine wrath and to enjoy the pleasures of congenial and decorous intercourse, some ingenious Mason constructed the Ritual of Adoption, into which were initiated many of the most spiritual and intelligent dames of the Parisian capital.

Androgenous Fraternities, or assemblies of males and females, had been previously popular on the European continent, where several of the most distinguished Orders of Chivalry had adjoined Chapters dedicated in honor of the fairer sex. In Spain there existed two Capitular Organizations of world-wide repute—the Ladies of St. John of Jerusalem; those of St. James of the Sword, or Chevalieres of Calatrava. Twenty-nine years before Masonry had been introduced into France, in its existing form, a secret society of the Knights and Ladies of Joy had been founded with prodigious success. Earlier than that period, Forest Masonry had admitted women to its meetings; for, during the civil and religious wars, hate and persecution respected neither sex, and hence more than one noble dame found protection and refuge amid the affiliated refugees and outlaws, inhabiting the woodlands of central Europe.

Possibly the most remarkable precedent stimulating the French Masons to the authorization of Adoptive Bodies could be found in the fantastic association known as the Order of Mopse, which had been established at Vienna, in September, 1738. The Bull of Pope Clement XII., in 1736, ex-communicating Freemasons, closed all the Lodges of Catholic Germany. Many of the most intellectual members of the Fraternity, while bowing in deference to the thunders of the Vatican, covertly determined to maintain Masonic communication. By admitting females into their Lodges these Brethren not only kept alive their prior devotion to Masonry, but infused into their assemblages a powerful counteracting influence, to such a degree, that the Mopses spread into many countries, and gained as a chief patron, the Ecclesiastical Elector,—born Duke of Bavaria—whose admiration for the fair sex and sumptuous hospitality, invested the Order with a princely and chivalric dignity, as beneficial as it was resplendent.

The emblem of the Order was a dog—fidelity—thence the name Mopse, which in German means a poodle, or animal of that kind. In the fantastic ritual, the symbolism of Masonry gave place to peculiarities in dog worship, the gavel was usurped by a whistle; while to gain admittance to a sanctuary, the applicant scratched three times on the door, giving as a pass word a significant bark of recognition. Viewed by the profane world as a whimsical creation, the Mopses preserved all Masonic virtues, signalizing themselves by their benevolence and patriotism until when the reign of bigotry passed away, and Masonry assumed its rejuvenated brilliancy among the good and wise of the European States, the Androgenous Societies of the Mopses fell into disuse, as its patrons and dignitaries reappeared on the scene of social life in their true character as enlightened and exalted Freemasons.

Philip of Orleans, the licentious Regent of France, who had established a species of revived Templarism, at his residence, the ancient Temple of the Knights Templars of Paris, wherein he sought to perpetuate those very indecent practices and debaucheries which were alleged to have caused the punishment of Jacques de Molay, and his companions of the original Order, saw proper to admit female orgies of his establishment, where the most scandalous scenes were enacted under Masonic usage. By this perversion of the Institution, this profligate prince not only brought discredit on himself, but inflicted a momentary injury upon the Fraternity at large, until memory of the notorious mysteries of the Temple became effaced, when the building itself, after being converted into a prison for Louis XVI. and the unfortunate Dauphin, disappeared from the sight of an enraged populace during the fury of the French Revolution.

It is worthy of incidental remark that the ease with which mystic societies can be perverted from good to evil has ever emboldened intriguing leaders to a perpetuation of similar practices. That, which the Regent of Orleans performed at Paris in the name of the Holy Temple, has been re-enacted on this very continent, for it is well known that the seven degrees of Mormon Templarism, an androgenous system whereby women are led step by step to the infamies of spiritual marriage, or sacramental ensealment, is but an elaborated pharaphrase of the Regent's ritual and its notorious indecencies. By whom Joe Smith, the illiterate gold hunter, and his successor, the equally illiterate Patriarch of Mormonism, were instructed in these orgies of ancient Templarism, it is impossible to discover, but it was probably the person who designed the magnificent Temple of Nauvoo, destined to be re-erected in the city of Salt Lake, who appears from his work to have been not only a Mason of intellectual grandeur, but one deeply versed in the mysteries of ancient mythology, as will be conclusively evidenced when this stupendous edifice shall have been completed, according to the conception of its original designer, to the wonder of a coming generation.

Unlike the scandalous progenitor, the Duke of Chartres, subsequently known as Philip, instituted at his town residence in Paris, an Androgenous association, approximating to Freemasonry, under the title of the "Knights and Nymphs of the Rose;" wherein the young prince sought to bring together the most select of court society. The ritual was composed in 1778, by M. de Chaumont, an intellectual and learned man, who acted as the Duke's Masonic secretary, and embraced all cardinal doctrines of that Institution with an infusion of that chivalric spirit, which so infatuates votaries of romance. The Order, conducted upon principles of high-toned morality, formed a most agreeable feature in the aristocratic circles, so much so, that many prominent noblemen formed affiliated reunions at their respective hotels, where "Temples of Love" became attended by the bravest and the fair of the revived age of Parisian gallantry. In common with all other fashionable societies, the congregation of the Rose dispersed before the angry tempest of the Revolution.

It may have been in compliment to this youthful essay of Louis Philip, that during the first year of his reign, the Grand Orient authorized the Rite of Adoption as a collateral branch of Orthodox Masonry. Introduced beneath patronage of the Grand Master of Masons, it took firm root, and has since extended to a numerous confraternity, although its existence can rather be regarded as a social and benevolent experiment, than as an initiation into the religio-ethical mysteries, which are rigidly forbidden to the inspection of aught save male neophytes.

Nevertheless, as the Rite of Adoption is recognized in Europe as a Masonic system, altogether unknown in this country, we will devote our next article to analyzation of its construction so that our fair readers may comprehend the secret of the Craft, as practised by our French sisters, the legitimate female Freemasons.

Part II.

By a commendable spirit of sarcasm the inventors of so-called Masonry for the fair sex, possibly with a view of rebuking the sentiment of curiosity, universally atributed to the female gender—whether with justice or not, it is not our province to determine—have founded their ritual upon the primitive story of our common mother, Eve. Consequently the Lodge-room is designed to represent the Universe, with the four quarters of the globe. In the technical language of the rite, the East, or throne, is designated the climate of Asia; that opposite the climate of Europe, while the apprentices are ranged beneath the patronage of America, and the Companion Masonesses consigned to the climate of Africa. Around the room are disposed eight characteristic statues—Wisdom, Prudence, Strength, Temperance, Honor, Charity, Justice and Truth. The Temple is illuminated by five pots of odoriferous incense, and a five pointed star in the East.

As the females are guided by Masons in their work, the dignitaries are necessarily duplicated, for the W. M. is seated by the side of the Grand Mistress, and the inferior officers furnished with co-equals in dignity. The body of Brothers and Sisters range upon two rows of side benches, the masculines modestly taking a back seat, while crinoline spreads its protective folds in undisputed sovereignty in front. A prescribed costume is readily observed by all affiliated; the ladies wear an evening dress of pure white, while the males are habited in black coats, white waistcoats, and white pantaloons. In accordance with Masonic etiquette, scrupulously observed in France, but shamefully neglected in America, none are admitted into the chamber unless garnished with white gloves. The gentlemen wear the white and blue apron in addition to their distinctive insignia, while around the left arm of the sisters is borne the garter of the Order—white satin, bordered with blue silk, with the legend, "Silence and Virtue," embroidered in similar colors. Pendant to a blue scarf is worn the jewel of the rite: a burning heart with an apple in its centre. The sisters likewise display aprons as in our symbolic degrees.

The apprentice degree being prefatory, the aspirant is first conducted to a chamber of reflection, and there left to meditate upon three question, to which answers in writing are required. While in this condition, an opportunity for a practical joke is offered, which seldom fails to entrap the fair inquisitive. Beneath a bowl on the writing table is placed a living bird, and as the daughter of Eve seeks to discover its contents, the flight of the emancipated prisoner is certain to convict her of indiscreet curiosity. The mysteries of the degree are, however, confined to trite, moral lectures, terminating with the fair one's obligation to listen and obey, to work and keep silence, and if these vows be observed implicitly, female Masons, as recognized in the profane world, are miraculous rarities.

The degree of companion, however, changes the scenic decoration of the Lodge; for opposite the East is to be found the garden of Eden filled with flowers and fruits, with its tree of good and evil, and tempting serpent, apple in mouth. In an obscure chamber, the aspirant is despoiled of her jewelry, to inculcate contempt for worldly vanities, and is afterwards conducted through a series of semi-theatrical movements based on the story of Eve, and terminating in the neophytes decoration with a gauze veil, which is worn by all sisters communing this degree.

As Master Masons are compelled to labor on the Solomonic Temple, by a singular incongruity the mistresses are admitted to work upon the Tower of Babel, which the ritual styles a "Monument of the pride of Man." What our feminine co-laborors had to do with this great work neither we nor they are informed, but it is fair to suppose that in the confusion of tongues the ladies took an active part.

Here, terminates the weighty fabric of female Masonry, as authorized by the Grand Orient of France—the orthodox Alpha and Omega of the much vaunted Rite of Adoption, which has been initiated in this country in the illegal degrees of "Heroine of Jericho," and some other weak inventions of Rob Morris and other peripatetic Masonic quacks. But female curiosity proved too eager, mastering the mysteries to be restrained within compass of Eden and Babel, so capitular degrees were invented to swell Adoption to more aspiring dimensions. To be regarded as a perfect Mistress Mason, the aspirant was inducted into the history of Moses among the bull rushes, while to attain the dignity of "Illustrious Scottish Sovereign," the lady is compelled to enact the part of Judith in an imaginary murder of Holophernes.

Whether the fabrication of these fanciful degrees answered the purpose of the gallant French Masons in propitiating the fair sex, we are uninformed, but certain it is, that the imposition practiced on the feminines, failed to wean them from ecclesiastical influences, for, as in the case of the prior and legitimate Masonic systems, the Jesuits seized upon the Rite of Adoption and transformed it into a radically religious contrivance by the super-addition of higher capitular degrees, by which the system became expanded into ten grades, none of them Masonic, and seven, thoroughly impregnated with Romish doctrines.

The most ingenious and attractive of these creations of the priesthood, is the adaptation of the Rose Croix mysteries for the enlightenment of the ladies. The ritual of this degree has been exposed by the Fraternity, but its publication has apparently added zest for its aquisition, inasmuch as it flourishes as the ninth grade in Capitular Adoption, being styled in the Tiler as that of "Knights and Ladies of Benevolence." As with the Jesuit Rose Croix, the locality of reception is given as at Jerusalem, and figured under the allegory of the Holy Sepulchre in Palestine.

To determine the antimasonic character of the ceremony and its religious tendencies, it is merely necessary to quote a few paragraphs from the Question of Order. For instance, the Commander says to the aspirant:—"Will you be ever ready, sister, to sacrifice your life and to die beneath the holy light of the Catholic, apostolic Roman Church?" After eliciting this promise, he proceeds: "Do you promise to cultivate peace and concord, to succor the unfortunate oppressed, to be a religious observer of the commands of God and His Church?" Upon registration of this obligation, the Commander invokes the inspiration of the Holy Ghost, while the assemblage on bended knees, chaunt the hymn, ***Veni Creator***.

The recipient conjoins to her obligation as a test of sincerity:—"All of this I religiously promise to observe, pledging myself to God, our Saviour Jesus Christ, and to the thrice happy and blessed Virgin Mary."

Finally the ceremony of installation concludes by the proclamation of the Commander in these words:—"I receive you and create you, dearest sister, a lady of Benevolence of the Holy Sepulchre, of our Lord Jesus Christ, in the name of the Father, Son and Holy Ghost. Amen!" Can phrases be invented more antimasonic?

It will be seen by our abstract of the Rite of Adoption that those degrees, authorized by the Grand Orient, breathe in no wise the spirit of Masonry, while the capitular grades are thoroughly and radically perverted by priestly intriguers to the propagation of sectarianism. Nevertheless, attempts are being made to engraft a Rite of Adoption upon the Ancient York Rite of the continent, in direct violation of that ancient landmark, which forbids a true Craftsman from assisting at the making of a cowan, a woman or a man not free born. Such is the organic law of Masonry universally respected in America, which has been violated but in one solitary authenticated instance in the affiliation of a female under peculiar and justifiable circumstances, by the immense body of Masons adhering to the York Constitutions.

ANNUAL CONVOCATION OF THE SUPREME COUNCIL 33d, NORTHERN JURISDICTION, U. S. A.

The Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third and last Degree of the Ancient Accepted Scottish Rite, for the Northern Masonic Jurisdiction met at its Grand Orient, in Freemasons' Hall, in Summer street, Boston, at 10 o'clock in the forenoon, on Wednesday, the twenty-first day of the Hebrew Month Ijar, A. M. 5625, (17 May, A. D. 1865.)

At the appointed hour the Supreme Council was opened in ample form, and the divine blessing invoked by the Rev. and Ill. Brother Francis A. Blades, of Michigan. The following officers and Inspectors-General were present:—

Ill. Br. Killian H. Van Rensselaer, M. P. Sov. Gr. Commander.
Ill. Br. Josiah H. Drummond, P. Lieut. Gr. Commander.
Ill. Br. Nathaniel B. Shurtleff, *as* Secretary General, H. E.
Ill. Br. Albert Case, Assistant to the Sec. Gen. H. E.
Ill. Br. Abner B. Thompson, Treasurer Gen. H. E.
Ill. Br. Charles C. Dame, Assistant to the Treas. Gen. H. E.
Ill. Br. Charles R. Starkweather, Grand Minister of State.
Ill. Br. John Christie, Grand Master of Ceremonies.
Ill. Br. Benjamin Dean, Grand Captain of the Guard.
Ill. Br. William S. Gardner, *as* Grand Marshal.
Ill. Br. Charles W. Moore, Grand Standard Bearer.

DEPUTIES.

Ill. Br. William P. Preble, for Maine.
Ill. Br. William S. Gardner, for Massachusetts.
Ill. Br. Nathan H. Gould, for Rhode Island.
Ill. Br. Joseph H. Hough, for New Jersey.
Ill. Br. Enoch T. Carson, for Ohio.
Ill. Br. Charles R. Starkweather, for Illinois and Wisconsin.
Ill. Br. D. Burnham Tracy, for Michigan.

OTHER ACTIVE MEMBERS.

Ill. Br. Ammi B. Young, of Washington, D. C.
Ill. Br. Joseph D. Evans, of New York.

HONORARY MEMBERS.

Ill. Br. Nathaniel B. Shurtleff of Massachusetts.
Ill. Br. Newell A. Thompson, Do.
Ill. Br. John McClellan, Do.
Ill. Br. William Sutton, Do.
Ill. Br. Joel Spalding, Do.
Ill. Br. Robert B. Hall, Do.
Ill. Br. C. Levi Woodbury, Do.
Ill. Br. Charles C. Dame, Do.
Ill. Br. Wendell T. Davis, Do.
Ill. Br. J. Tyler Spalding, Do.
Ill. Br. Samuel K. Hutchinson, Do.
Ill. Br. Charles B. Hall, Do.
Ill. Br. Edward P. Burnham, of Maine.
Ill. Br. Charles L. Church, of New York.
Ill. Br. Heman Ely, of Ohio.
Ill. Br. Robert H. Foss, of Illinois.
Ill. Br. Francis A. Blades, of Michigan.
Ill. Br. Rufus W. Langdon, Do.

Representatives of the Supreme Councils of Mexico and Ireland were in attendance.

The Rev. and Ill. Br. Francis A. Blades, of Michigan, was appointed Chaplain for the Session.

On motion of Ill. Br. Gould, the record of proceedings of the last annual session was approved.

Ill. Br. Starkweather announced that Ill. Br. Hosmer A. Johnson was absent from the country on account of illness engendered in the military service of the country, and therefore not present at this session—

Whereupon it was voted that Ill. Br. Hosmer be excused for non attendance.

Voted, That the place of active membership in the Supreme Council occupied by Ill. Br. George W. Deering of Illinois be declared vacant under the provisions of the Constitution, he having been absent from the meetings for more than three years.

Ill. Br. Charles W. Moore announced that Ill. Br. Winslow Lewis, now absent in Europe, before leaving the country desired him to present to the Supreme Council his resignation of the office of Secretary General, H. E.; whereupon, on motion of Ill. Br. Moore, the resignation was accepted.

On motion of Ill. Br. William P. Preble the Supreme Council proceeded to an election to fill the vacancy, and Ill. Bros. Preble and Enoch T. Carson were appointed a committee to receive, sort and count the votes, who subsequently reported that all the votes were for Ill. Br. Nathaniel B. Shurtleff, of Massachusetts, and he was consequently declared elected, and duly installed into office.

On motion of Ill. Br. Moore:—

Resolved, That hereafter an election to any office in this Supreme Council does not *per se* confer either the rank or privileges of active membership.

On motion of Ill. Br. Starkweather the Supreme Council proceeded to the election of active members to fill vacancies; whereupon, votes being cast, Ill. Br. Robert H. Foss was unanimously chosen Active Member for Illinois, who was introduced by the Ill. Captain of the Guard, and received as such.

A letter was received from Ill. Br. William B. Hubbard of Ohio, and referred to Ill. Bros. Josiah H. Drummond, Enoch T. Carson and William S. Gardner.

Ill. Br. Abner B. Thompson, Treasurer General, presented his Annual Report and Accounts, which, on motion of Ill. Br. Joseph D. Evans, were laid upon the table until the appointment of Committees be made.

The M. P. Sov. Grand Commander appointed Ill. Bros. William S. Gardner of Massachusetts, John Christie of New Hampshire, and Heman Ely of Ohio, as a Committee on Applications for the Thirty-third Degree; and Ill. Bros. Benjamin Dean of Massachusetts, Joseph H. Hough of New Jersey, and Francis A. Blades of Michigan, as a Committee on Reports of Deputies.

Ill. Br. Benjamin Dean presented a Report on the subject of Amending the Constitution, which, on motion of Ill. Br. Starkweather, was accepted, and at the request of Ill. Br. Dean laid upon the table.

Ill. Br. Drummond presented the Annual Report of Ill. Br. William P. Preble, Deputy for Maine, which was referred to the Committee on Reports of Deputies.

Ill. Br. C. Levi Woodbury read the Report of a Committee charged with the powers of Deputy for New Hampshire, which was referred to the Committee on Reports of Deputies.

The Ill. Grand Captain of the Guard announced a Committee from the Sov. Grand Consistory, who informed the Supreme Council that the officers had been elected, and requested that they might be installed, whereupon the Ill. Capt. of the Guard was directed to notify the Sov. Grand Consistory that the Puissant Lieut. Grand Commander would attend to the installation at such time as the Sov. Grand Consistory might desire; which duty was performed and a Report made.

Ill. Br. Enoch T. Carson nominated several Sublime Princes for elevation to the degree of Sovereign Grand Inspector General, 33d; and on motion of Ill. Br. Nathan H. Gould, the nominations were referred to the Committee on for the Thirty-third Degree.

Ill. Br. William S. Gardner, Deputy for Massachusetts, read his Report as Deputy, which was referred to the Committee on Deputies' Reports.

Ill. Br. Benjamin Dean, of Massachusetts, presented the following Preamble and Resolutions, which were unanimously adopted:—

In the Supreme Council of Sovereign Grand Inspectors General 33° *for the Northtern Jurisdiction of the United States, May* 17, 1865.

Since the last Annual Meeting of this Supreme Council, the nation has been deprived of its Chief Magistrate by the hand of an assassin.

It is peculiarly fit and proper that a Body assembled from all the States of our Jurisdiction, and representing so largely our numerous and influential Brotherhood, a Brotherhood whose Ancient Charges inculcate among its first duties—"to be peaceful citizens and cheerfully to conform to the laws of the country in which we reside—to avoid being concerned in plots and conspiracies against government, and cheerfully to submit to the decisions of the Supreme Legislature;" it is fit and proper that such an assemblage—true to its teachings—should give some expression to the family of our deceased and honored President, of our sympathy with their misfortunes, and pray for the restoration of peace to their troubled minds. Therefore,

Resolved, That we deplore the untimely end of our late honored President, Abraham Lincoln—cut off by horrid violence—in the midst of the high dignities imposed upon him by this people.

Resolved, That we sympathize with the nation, and with his distressed family in their unparalleled affliction.

Resolved, That this expression of our sympathy be spread upon our Records, and a copy thereof be sent by our Secretary General to the family of our deceased President.

A message was received from the Sov. Grand Consistory stating that the officers were in readiness for Installment, and the Puissant Lieut. Grand Commander proceeded at once to discharge the duty.

Thursday, May 19. The Supreme Council was called to labor at half-past 10 o'clock, A. M. Prayer by Ill. Br. Blades, the Chaplain.

The Ill. Grand Marshal announced that a Committee was in waiting to escort the Supreme Council to the Consistorial Chamber. Whereupon a procession of the Sov. Grand Inspectors General was formed by the Ill. Grand Marshal, and the Council was escorted by the delegation in waiting. The M. P. Grand Commander, with his officers and the members of the Council, was received by the Sov. Grand Consistory with eleven stars and eleven swords and with the usual imposing forms and ceremonies which the Rite provides for his high position. The M. P. Sov. Grand Commander Van Rensselaer and the officers and members of the Supreme Council were received by the Ill. Br. Heman Ely, President Grand Commander with a speech of welcome; to which the M. P. Grand Commander replied. The M. P. Sov. Grand Commander then delivered his Annual Address in Convention; after which the Supreme Council was escorted back to the Senatorial Chamber, and resumed its labors.

Ill. Br. D. Burnham Tracy nominated Ill. Br. Francis A. Blades, of Michigan, for active membership; whereupon a ballot being taken, Ill. Br. Blades was declared elected, and was introduced and received as an active member of the Council.

Ill. Br. Enoch T. Carson, Deputy for Ohio; Ill. Br. Tracy, Deputy for Michigan, and Ill. Br. Gould, Deputy for Rhode Island, read their Annual Reports; which were referred to the Committee on Deputies' Reports.

Ill. Br. Gould, of Rhode Island, resigned his position of Deputy for Connecticut, which was accepted.

Ill. Br. Carson presented lists of Ineffable Masons of the various Bodies in Ohio, together with certain Resolutions; which were referred to the Special Committee on Constitutional Amendments, consisting of Ill. Brothers C. Levi Woodbury, Benjamin Dean and Enoch T. Carson.

Ill. Br. Gardner, in behalf of the Committee on conferring the Thirty-third Degree, submitted a Report, and the active members of the Supreme Council proceeded to vote upon the nominations, and it appeared that the propositions of the following Valiant and Illustrious Princes were accepted, viz:—

Ill. Prince Marcus F. King, of Maine; Ill. Princes John H. George and Albert R. Hatch of New Hampshire; Ill. Princes William F. Salmon and William W. Baker of Massachusetts; Ill. Princes Charles H. Titus and John D. Dennis of Rhode Island; Ill. Princes Charles W. Carter, Henry L. Parker, John W. Stedman, and Joseph K. Wheeler of Connecticut; Illus. Princes H. Stanley Goodwin, A. W. Pollock, and Alfred Creigh of Pennsylvania; Ill. Princes W. M. Cunningham, Charles Brown, Silas C. Newton, John E. Bell, Joseph C. Butler, George Hoadley, and Thomas Sparrow of Ohio; Ill. Princes George R. Smith, Harmon G. Reynolds, Vincent L. Hurlbert, Benjamin F. Patrick, William H. Turner, J. A. Montgomery, J. V. Z. Blaney, Henry C. Ranney, James H. Miles, Enoch B. Stevens, Henry W. Bigelow, and O. H. Tiffany of Illinois; Ill. Princes Wm. Corbin, J. Eastman Johnson, William P. Innes, and Charles H. Putman of Michigan.

On motion of Ill Br. Gardner,

Voted, That in case of absence of any of the above candidates, the conferring of the degrees may be deferred until the next Annual Session of the Supreme Council without another election.

Ill. Bros. Drummond, Gardner and Dean were appointed a Committee to introduce the candidates, and the degree was conferred in ample form upon the following Ill. Princes, and they were received as Honorary Members of the Supreme Council, viz:—

Harmon Gansevort Reynolds, of Springfield, Illinois; Vincent Lombard Hurlbert, of Chicago, do.; Gilbert Richard Smith, do., do.; William Harbron Turner, do., do.; Marquis Fayette King, of Portland Me.; William Corbin, of Petersburg, Mich.; John Darius Dennis, of Newport, R. I.; John Hatch George, of Concord, N. H.; Albert Ruyter Hatch, of Portsmouth, do.; Silas Chipman Newton, of Cincinnati, Ohio.; William Francis Salmon, of Lowell, Massachusetts; Homer Stanley Goodwin, of Harrisburg, Pa.; Charles Henry Titus, of Phenix, R. I.; Joseph Curren Butler, of Cincinnati, Ohio; Joseph Kellogg Wheeler, of Hartford, Conn.; Alexander McCandless Pollock, of Pittsburg, Pa.; John Edwin Bell, of Cincinnati, Ohio; Charles Browne, do., do.; Joseph Addison Montgomery, of Chicago, Ill.; Charles William Carter, of Norwich, Conn.; Henry Lester Parker, do., do.

Friday morning, May 19. The Supreme Council was called to order at half-past 9 o'clock. Prayer by Rev. and Ill. Br. Titus.

Several Ill. Princes were recommended for the Thirty-third Degree by the Sov. Consistory of Indiana, and the applications were referred to the Committee on conferring the Thirth-third Degree.

Ill. Br. Moore, in behalf of Ill. Br. Alfred Creigh of Pennsylvania, presented a manuscript copy of the Records of an ancient Ineffable Body in Pennsylvania, which was accepted, and the thanks of the Council ordered to be communicated to the Ill. Br. Creigh for the valuable gift.

Ill. Br. Gardner read a letter from Ill. Br. Anthony E. Stocker, Deputy for Pennsylvania, which was laid upon the table.

Ill. Br. Gardner further reported for the Committee on conferring the Thirty-third Degree, recommending three Sublime and Illustrious Princes from Indiana for the Degree. Whereupon votes being received, the application for the Thirty-third Degree was granted to the Illustrious Rrinces Edwin A. Davis, James W. Tomlinson, and James W. Hess, of Indiana.

On motion of Ill. Br. Abner B. Thompson, a Committee on mileage, consisting of Ill. Bros. Gould, Carson, and Evans, was appointed.

Ill. Br. Drummond, in behalf of the Committee to whom was referred the communication from Ill. Br. Hubbard, presented a Report, which was accepted, and the recommendation that his place as active member of the Council should be filled, was unanimously adopted.

On motion of Ill. Br. Gould,

Resolved, That the active membership of Ill. Br. Francois Turner, of Connecticut, be, and is hereby vacated, in accordance with the provision of the Constitution of this Supreme Council, he having been absent more than two successive years.

Ill. Bros. Starkweather, Hough, and Parker, were appointed a Committee on Finance.

Ill. Br. Woodbury, from the Committee on Constitutional Amendments, reported certain Resolutions passed by the Sov. Grand Consistory, which, on motion of Ill. Br. Carson, were adopted.

The Supreme Council then went into Executive Session for filling vacancies in active membership, and Ill. Br. Heman Ely was elected for Ohio; Ill. Br. John H. George, for New Hampshire; Ill. Br. Charles W. Carter, for Connecticut, and Ill. Br. H. Stanley Goodwin, for Pennsylvania; who were introduced and received accordingly, as active members of the Supreme Council.

On motion of Ill. Br. Moore,

Resolved, That a Committee, consisting of Ill. Bros. Dean, Gardner and Gould, be appointed with full power, control, and direction over the Ancient Accepted Rite in Rhode Island.

The Executive Session was then terminated.

On motion of Ill. Br. Evans,

Voted, That Committees on Jurisprudence, on Finance, on Mileage, and on Charters and Dispensations, be appointed hereafter, on the first day of each Annual Session of this Council.

On motion of Ill. Br. Starkweather,

Voted, That the Ill. Secretary General be requested, at his earliest convenience, to issue Charters and Dispensations to those Bodies which are entitled to them: also to prepare and issue Patents and Diplomas to such Sov. Grand Inspectors General, and Sublime Princes of the Royal Secret, as may desire them.

On motion of Ill. Br. Gardner,

Voted, That all the powers hitherto vested in the Committee on Printing be vested in the Ill. Secretary General.

Ill. Br. Dean, Grand Marshal, introduced a Committee from the Sov. Grand Consistory, announcing that the Body had completed their labors, and asking if the Supreme Council had any communications to make to that Body.

Ill. Bros. Gardner, Preble and Tracy, were appointed a Committee to inform the Sov. Grand Consistory that the Supreme Council had no further communications to make; who subsequently reported that they had attended to the duty assigned them.

Ill. Br. Titus presented a Resolution, which was referred to the Committee on the Rite in Rhode Island.

On motion of Ill. Br. Dean, the Report on Constitutional Amendments, appointed at the Session of 1864, was taken from the table and accepted, and the several Amendments were unanimously adopted.

Ill. Br. Gould presented the Report of the Committee on Mileage, which was accepted and adopted.

On motion of Ill. Br. Gardner,

Ordered, That a Committee be appointed to collate the Constitutions of the Ancient Accepted Scottish Rite, and the Constitutions of this Supreme Council, and cause the same to be printed with the proceedings under direction of the Secretary General, and also in an independent form.

On motion of Ill. Br. Carson, the Deputy of Ohio was instructed to notify the Columbus Grand Lodge of Perfection, and the Council of Princes of Jerusulem, that if they did not comply with the regulatious at the next Annual Meeting of the Supreme Council, their Charters would be forfeited.

Ill. Br. Carson moved that the 12th Article, of the Constitutions of the Supreme Council, be sticken out; and also that the dues from subordinate Bodies to the Supreme Council be reduced one half; and moved a reference to the Committee on Constitutional Amendments.

On motion of Ill. Br. Carson, the communication from the Ohio Bodies was taken from the table and referred to the same Committee.

Ill. Bros. Hough, of New Jersey, and Preble, of Maine were, at their request, excused from further attendance during the present Session.

Friday afternoon. The following proposed Amendment to Article XV., Sec. 19, of the Constitution, offerred by Ill. Br. H. Stanley Goodwin, of Pennsylvania, was referred to the Committee on Constitutional Amendments:—

Provided, That no Lodge, Council, Chapter, or Consistory, shall confer any of the degrees upon a candidate residing in another State in which such Bodies exist without the consent of the nearest Lodge, Council, Chapter, or Consistory, as the case may be, in such State.

Ill. Br. Gardner presented a Supplementary Report on candidates for the Thirty-third Degree, which was accepted, and the Supreme Council proceeded to vote, which resulted in admitting for the degree, Ill. Bros. G. W. Pettee, and W. H. Gale, of Illinois; and Ill. Bros. William A. Richardson, E. D. Bancroft, and Edward Stearns, of Massachusetts, all with the rank of the second grade of Honorary Membership.

On motion of Ill. Br. Woodbury, the Record of the proceedings of the Sov. Grand Consistory, presented by the Secretary General, was ratified and approved.

On nomination of Ill. Br. Gould, of Rhode Island,

Voted, That Ill. Br. Charles W. Carter be appointed Deputy for Connecticut.

On motion of Ill. Br. Starkweather it was

Ordered, That the Secretary General be directed to procure suitable Regalia for the officers of the Supreme Council, and a sample of the proper Regalia for the Sov. Grand Inspectors General, Thirty-third degree, and also a Standard of the Order.

The Ill. Grand Marshal introduced the following named Illustrious Princes, upon whom the degree of Sovereign Grand Inspector General 33d was conferred in ample form, and the Illustrious Brethren were admitted as Honorary Members of the Supreme Council, viz:—Ill. Br. Alfred Creigh, of Washington, Pa.; Ill. Br. Edmund Dana Bancroft, of Groton, Mass.; Ill. Br. William Wilson Baker, of Boston, Mass.; Ill. Br. James Washington Hess, of Indianapolis, Ind.; Ill. Br. William Henry Gale, of Chicago, Ill.

On motion of Ill. Br. Christie, Ill. Bros. Woodbury, Dean and Gardner, were appointed a Committee to perform the duties usually devolving upon the Deputy for New Hampshire, no Ill. Brother having been appointed to that position.

Saturday morning, May 20. Ill. Br. Starkweather presented his Report as Deputy for Illinois, which was referred to the Committee on Deputies' Reports.

Ill. Br. Dean, in behalf of the Committee on Deputies' Reports, presented a Report, which was read and accepted.

Ill. Br. Starkweather nominated Ill. Br. Charles Levi Woodbury for the Emeritus Grade of Membership, upon which a ballot was taken, and the Illustrious Brother was unanimously admitted to the rank of Emeritus Member in the Supreme Council.

On motion of Ill. Br. Gardner, it was

Ordered, That the M. P. Sovereign Grand Commander be authorized to appoint Deputies for any Districts in the Jurisdiction, in which vacancies may exist, during vacation of the Supreme Council.

The Ill. Grand Marshal introduced the following named Ill. Brethren, upon whom the degree of Sovereign Grand Inspector General 33d, was conferred in ample form, and the Ill. Brothers were admitted to the second grade of Honorary Members of the Supreme Council, as established by the recent Amendments to the Constitutions of the Supreme Council:—

Ill. Br. William Adams Richardson, of Cambridge, Mass.; Ill. Br. Edward Stearns, of Lincoln, Ms.; Ill. Br. Wm. Moore Cunningham, of Newark, Ohio.

Ill. Br. William S. Gardner, of Massachusetts, having in his Annual Report tendered a resignation of his position as Deputy for Massachusetts, on motion of P. Lieut. Grand Commander Drummond, it was

Resolved, That, in view of the eminent fitness of Ill. Br. Gardner for the position of Deputy for Massachusetts, the able and highly successful manner in which he has discharged its important duties, and the necessities of the Rite in that Jurisdiction, the Supreme Council do not accept his tendered resignation.

Ill. Br. Starkweather presented a supplementary Report on Finance, which he requested to have incorporated with his previous Report, and the same was accepted.

On motion of P. Lieut. Commander Drummond, it was

Resolved, That the Deputy of the District of Massachusetts be instructed to take such measures, as he may deem proper, to secure the more active and energetic co-operation of Boston Council of Princes of Jerusalem, with the other Bodies of the Rite in that city.

On motion of Ill. Br. Starkweather,

Voted That the Ill. Treasurer General be directed to supply the Ill. Secretary General with such funds as he may from time time require in carrying out the votes of the Supreme Council, and in the discharge of the duties of his office.

On motion of Ill. Br. Starkweather, Ill. Grand Minister of State, the Records of the Ill. Secretary General were approved.

The business of the Session having been completed, the M. P. Sov. Grand Commander Van Rensselaer, in a short speech, congratulated the Ill. Brethren for the excellent condition of the Ancient Accepted Rite within the Jurisdiction, and for the great harmony that had prevailed during the Session.

P. Lieut. Grand Commander Drummond, in behalf of the Supreme Council, returned the thanks of the Ill. Brethren to the M. P. Sov. Grand Commander, for his courtesy and kindness during the Session, and for his labors and interest manifested towards the Rite during the past year.

The Supreme Council was then closed in ample form, until the third Wednesday in May, 1866. Prayer by Rev. and Ill. Br. Francis A. Blades, of Michigan.

ANNUAL SESSION OF SOV. GRAND CONSISTORY, S. P. R. S. 32°, N. J., U. S. A.

The Illustrious Sov. Grand Consistory of Sublime Princes of the Royal Secret of the Thirty-second Degree of the Ancient Accepted Scottish Rite, met in Grand Council of Deliberation at the Annual Convocation of the Supreme Council 33°, for the Northern Jurisdiction, U. S. A, at its Grand East, in Boston, at Freemasons' Hall, on Wednesday, May 17, 1865, and was opened in Consistorial Chamber of the Thirty-second Degree, in ample form, at High Twelve. Ill. Br. Joseph D. Evans, 33d, of New York, the President Sov. Grand Commander, presided, and prayer was offered by Ill. Br. Charles H. Titus, of Rhode Island.

Sixty-two Bodies, within the Jurisdiction, were represented, and the deliberations were harmonious.

The following Illustrious Brethren were elected officers for the ensuing year, and all who were present were duly installed:—

Ill. Br. Heman Ely, of Ohio, President Gr. Commander.
Ill. Br. Vincent L. Hurlbert, of Illinois, First Lieutenant Gr. Commander.
Ill. Br. Henry L. Parker, of Connecticut, Second Lieutenant Gr. Commander.
Ill. Br. Robert B. Hall, of Massachusetts, Valiant Gr. Minister of State.
Ill. Br. Alfred Creigh, of Pennsylvania, Valiant Gr. Chancellor.
Ill. Br. Rufus W. Landon, of Michigan, Valiant Gr. Master of Ceremonies.
Ill. Br. Charles O. Pickering, of N. Hampshire, Valiant Gr. Expert Introducer.
Ill. Br. William H. Turner, of Illinois, Valiant Gr. Standard Bearer.
Ill. Br. Charles M. Church, of New York, Valiant Gr. Captain of the Guard.
Ill. Br. Edwin A. Davis, of Indiana, Valiant Gr. Hospitaller.
Ill. Br. Eben F. Gay, of Massachusetts, Valiant Gr. Steward and Sentinel.

GRAND LODGE OF MAINE.

The "Report of the Committee on Foreign Correspondence," in the Grand Lodge of Maine, briefly referred to in our last, is a pamphlet of one hundred and forty-four pages, and is a well prepared document, furnishing a synopsis of the most important matters in the proceedings of twenty-two Grand Lodges, for the last year. This Report has for several years past been prepared by the late Brother Cyril Pearle, and been characterized by eminent ability, but he having died before preparing it for the present year, that duty was assigned to R. W. Brother Hon. Josiah H. Drummond, P. G. Master, who, we need not add, has executed his task with ability and impartiality, and given to his Grand Lodge a paper of great interest and value. Most of the subjects noticed in the Report have from time to time been noticed in our pages. There are a few, however, which have either escaped us altogether, or been so briefly referred to, as to justify a more particular mention of them. These we present in the following extracts.

THE CONSERVATORS IN ILLINOIS.

Our Brethren in Illinois have been great sufferers from the action of the "Great Conservator." Discord, crimination, recrimination, suits at law almost without number, and what seems a quarrel between the Grand Master and the Grand Secretary carried into the Grand Lodge, have been the result of the efforts to introduce "Conservatism" into Illinois. We do not derive much pleasure from the perusal of the proceedings for 1863, of this Grand Lodge. There is, however, one redeeming feature. The contest resulted in the complete overthrow of the Conservators, their aiders and abettors; and such action was taken as will ensure "security for the future," if not "indemnity for the past." Great credit is due to Bro. H. G. Reynolds, Grand Secretary, for this result. We trust that the history of this contest will be a beacon light to warn all the Craft, in Illinois, or out of it, against all such innovation.

QUALIFICATIONS FOR THE CHAIR.

In regard to the decision that,—"By the regulations of the Grand Lodge of Maine, it is not necessary for a person to have been a Warden in order to be eligible as Master,"—it is proper to say, that our Grand Master followed the decision of this Grand Lodge.

In 1860, this question was submitted to the Grand Lodge, and referred to the Committee on Jurisprudence, who reported that it is not necessary pre-requisite to becoming Master, that a member should serve an apprenticeship as Warden. The only reason given was the extract from the Ancient Charges,—" All preferment among Masons is grounded on real worth and personal merit only."

After a long discussion, the Grand Lodge refused to accept the Report, by a vote of 84 to 102.

Thereupon the question was submitted,—" Whether a Brother who has never been elected as Warden, but who was elected Master of a Lodge, should vacate the East,"—and it was referred to the Committee on Jurisprudence.

The Committee (of which Grand Master Preble was one,) made a Report in the affirmative, citing authorities. (See Proc. G. L. of Maine for 1861, p. 185.)

This Report was discussed at great length, but was finally laid on the table, and the following resolution was adopted :—

> " *Resolved*, as the sense of this Lodge, That it is not absolutely necessary that a person serve as Warden in order to be eligible to the office of Master; but we recommend that Masters of Lodges be elected from those who have served as Wardens, if practicable."

The opponents of this resolution were divided in opinion. A part insisted that by the Ancient Charges a member was not eligible as Master until he had been a Warden, and that these charges are landmarks and must be implicitly followed: a part held that this rule was a mere regulation, which might be changed in any jurisdiction by the Grand Lodge.

A part of the supporters of the resolution maintained that there was no such regulation; and a part said if it was only a regulation, and *could* be changed, as admitted by some of the opponents of the resolution, it *ought* to be.

The resolution was carried by a large majority, and, as the Grand Lodge is the judge in the last resort in judicial matters, this is now the law in this jurisdiction, although not in accordance with the Grand Master.

UNMASONIC USE OF THE BLACK BALL.

The Grand Lodge (of N. Hampshire,) confirmed the expulsion of a member of Clinton Lodge, for threatening (in consequence of an adverse report in reference to a candidate in whom he was interested,) that the Lodge could not increase its numbers, and following up the threat by the use of the black ball.

EXCLUSION OF VISITORS.

The question of the power of the Master of a Lodge to exclude a visitor was raised, (in Grand Lodge of N. H.,) and the power of the Master to do so was sustained.

JURISDICTION OVER A REJECTED CANDIDATE.

The Grand Lodge of New York decides :—

> " 4. That the rejection of a candidate by a Lodge having no jurisdiction over him at the time of such rejection, does not debar the Lodge having jurisdiction from receiving and initiating such candidate."

On this the Committee of the Grand Lodge of Maine reason as follows :—

The Committee to whom these decisions were referred were not unanimous in sustaining No. 4; and we believe that it is not law in this jurisdiction. The language of our Constitution seems to us plain. And we believe it *ought* not to be law in New York. We presume the decision is based upon the ground that the Lodge having no jurisdiction in the case, its proceedings are *void*. But this principle, if applied to such cases will lead to results which cannot be admitted. If the proceedings of the Lodge in such a case are void, if the candidate is accepted and initiated, it would follow that he was a *clandestine* Mason. But in such cases it is universally held, that he is a regular Mason, and the Lodge alone is at fault. In fact, we understand one of Grand Master Paige's decisions in this very list, sustains this doctrine.

Instead of applying the principle in question to such cases, it seems to us, that the principle applicable in law to Courts of *general* jurisdiction should be applied, viz: that *any* person submitting to the jurisdiction of such a Court must be bound by its decisions. If this decision in New York is sustained, the candidate, if he is successful, obtains all that he could obtain, if he had applied to the proper Lodge; but if he is unsuccessful, he may try again and his rejection is no impediment. In other words, if he wins his case, *the whole Fraternity* is bound by the decision; but if he loses it, *nobody* is bound by the decision!

Again, the decision holds out inducements to the worst candidates to apply to Lodges which have no jurisdiction over them.

The decision seems to us to be sustained by neither principle nor sound policy.

EXPOSING THE BALLOT.

The following is quoted from the proceedings of the Grand Lodge of New York:—

> " That they have heard and considered the facts, and find that the accused was charged with having 'purposely and maliciously exposed the black ball, which he was about to deposit against a candidate, to the view of the Brethren of the Lodge; and as he deposited the same, sneeringly said to the Brother who had recommended the candidate: " Do you see it?"'
>
> " The Lodge appointed a Commission who tried the accused, and found him guilty of the charge, and submitted a resolution recommending his expulsion. From the action of the Lodge, adopting the report and resolution, the accused has appealed to the Grand Body.
>
> " The question thus raised for consideration is important; it affects one of the ancient landmarks of our Institution, and one which has ever been peculiarly held sacred from any change or modification.
>
> " The 12th of the Ancient Landmarks, presented in the 8th Article of the Constitution of the Grand Body, is as follows :—
>
> " 'That the ballot for candidates, or membership is *strictly* and *inviolably* secret.'
>
> " The laconic brevity of this statute in nowise lessens its obligations; every word speaks, and its stern precision is eloquent from its very simplicity.

"The ballot is strictly secret. The Brother casting it is emphatically not to let his right hand know what his left hand doeth. He is to keep it inviolably secret. Never, under any circumstances, or at any time, to disclose to any person how he voted. Will any one claim that the accused obeyed this law, when he knowingly, intentionally, and maliciously, exhibited his ballot in voting? Did he strictly and inviolably keep his ballot secret? If he did not, he was guilty of disobedience of one of our ancient landmarks.

"In that most concise and yet comprehensive of all judicial obligations, the grand jurors' oath, he obligates himself, 'the counsel of the people, his fellows, and *his own*, to keep secret,' and he cannot without a clear violation of the letter and spirit of his oath, disclose his own vote or opinion on any question arising before the body of which he is a member. In this respect, his duty and that of a Mason casting a ball are alike, and for like reasons.

"The inviolable secrecy of the ballot is not solely for the protection of the Brother casting it. The welfare of the Fraternity, the good order and comfort of the Lodge, are sought to be promoted by its inviolability.

"If a Brother casting a black ball may exhibit it, the converse of the proposition *must* be true, and so one casting a white ball may make a like exhibition; and if *one* may do so, then all may, and instead of a secret vote, the ballot is public, and the landmark is encumbered with the rubbish of the Temple.

"If we yield this ancient landmark to the corroding influence of time, and tide, and passion, and allow an exception to be made like that now sought, the flood that will soon follow will sweep away all barriers hereafter attempted to be erected.

"Your Committee are satisfied that the accused was guilty of an offence, violating one of the fundamental laws of Masonry, and they recommend that the conviction be affirmed.

"The penalty inflicted on the accused was expulsion. Your Committee think the penalty was too severe. The offence was not committed from malice aforethought, but rather in the heat of passion, and did not deserve the highest penalty in the power of the Lodge to inflict—the Masonic death of the offender.

"Your Committee, however, do not think the punishment so disproportioned to the offence as to be evidence of oppression, and therefore only recommend to the Lodge to pardon the offender, if he shall exhibit the true Masonic spirit of sorrow for his fault, and they have appended a resolution affirming the proceedings."

GRAND LODGE JURISDICTION.

In noticing the proceedings of the Grand Lodge of Washington Territory, the Committee say:—

"After the organization of the Grand Lodge of Washington, Congress established the Territory of Idaho, composed in part of territory which until then had been a part of Washington. The Grand Lodge of the latter claim exclusive jurisdiction over that portion of Idaho which was once a part of Washington. The Grand Master of Oregon, however, issued a Dispensation for a Lodge in this part of Idaho.

"We believe he was justified in doing so. In this country it is well established:—

"1. That when a Grand Lodge is established in any State or Territory, it has exclusive jurisdiction over that State or Territory: but in any State or Territory where no Grand Lodge exists, all Grand Lodges have concurrent jurisdiction and may establish subordinates.

"2. That when the limits of any Town, State or Territory are changed by the civil law, the Masonic jurisdiction is changed accordingly.

"This last proposition was affirmed by the Grand Lodge of Massachusetts in respect to a town in 1861; and the principle stated by this Committee in 1863 in respect to the establishment of a Lodge in Alexandria are applicable.

"As the Grand Lodge of Washington ask for the expression of an opinion by her sister Grand Lodges, we recommend the adoption of a resolution by our Grand Lodge, that in our opinion the Grand Lodge of Washington has no exclusive jurisdiction in any part of the Territory of Idaho."

FUNERAL HONORS TO THE LATE PRESIDENT.

PUBLIC ceremonies in honor of the late universally beloved and lamented President of the United States, will take place in this city to-day. The arrangements have been made on an extensive scale, and there will probably be a larger demonstration of popular feeling than was ever before witnessed in Boston. The M. W. Grand Master has invited the officers and members of the Grand Lodge and the Lodges in the city and vicinity, to assemble at Freemasons' Hall, without regalia, (Mr. Lincoln not having been a Mason,) and unite with their fellow citizens in this tribute of respect to the patriotism and eminent virtues of the deceased. The number of Brethren in attendance will probably be very large.

SIDE-DEGREES, OR FEMALE MASONRY.

MANY good and upright Freemasons seem to labor under the impression that there are "side-degrees," to which the wives, daughters and sisters of Master Masons are admitted. Nothing can be more erroneous. Ancient Freemasonry consists only of the Blue Lodge and Chapter Degrees—seven in number. There are other Masonic degrees of more modern growth, but no "side," or "female degrees." The Eastern Star degree, to which the attention of some of our Brethren is attracted at the present time, is the production of "Rob Morris," once a Mason of some prominence, but now known as a Masonic speculator and charlatan. The degree has no connection with Masonry whatever.

These "side" degrees are productive of no good, but, on the contrary, of much evil. They occupy too much of the mind of Master Masons, and cause them to grow "rusty" in the Blue degrees. Did they devote one-half of the time to the legitimate Masonic degrees, that they waste in frivolity and mirth, in the pursuit of "side-degrees," we should not be subjected to the mystification of hearing so often from the lips of a candidate for examination, "I'm very rusty."

Our advice to the Fraternity, and based upon the results of observation, is this:—Do not waste your time upon such weak invention as "side" and "female degrees." Devote your attention more closely to the only legitimate Masonic Blue and Red degrees, and there will not be so many "rusty Masons." If you wish to enter other Masonic degrees, there are those intimately related to the Craft to which your attention can be drawn with more profit. No Master workman can expect to retain a position as an intelligent Mason, if his mind is so absorbed in "side-degrees" as to compel him to acknowledge himself "rusty" at every examination he is called upon to attend.—*Newbern (N. C.,) Times.*

MASONIC CHIT CHAT.

Supreme Council 33°. We have devoted a large portion of our pages the present month, to the doings of this eminent body, had at its late session in this city; but notwithstanding this we have been constrained to omit many interesting details that we should have been pleased to place before our readers. Among them is the excellent Address of Ill. Bro. Joseph D. Evans, of New York, on his retiring from the Presidency of the Sovereign Grand Consistory, the duties of which office he has filled for the last three years with signal ability, and to the great acceptance of his Brethren. His successor is Ill. Bro. Hon. Heman Ely, of Elyria, Ohio. Several of the Reports adopted are also of much interest, and we shall endeavor to give a part of them in a future number.

On Thursday evening, the second day of the session, the Brethren of the Rite in this city gave a Complimentary Banquet to the members in attendance on the Supreme Council. The Banquet was provided by Ill Bro L. L. Tarbell, and served up in the excellent style for which in such matters he is without a superior. The tables were tastefully dressed with flowers, and presented a fine appearance. Sentiments were given and responded to by Ill. Bros. Parkman, G. M. of Mass.; Carson, of Ohio; Woodbury, of Mass.; Drummond, of Me.; George and Hatch, of N. H.; Gardner and Moore, of Mass.; Reynolds, of Ill.; Blades, of Michigan, and others. We may refer to this part of the ceremonies hereafter.

The meeting passed off with entire harmony, and to the gratification of all present. The Rite throughout the whole extent of the Jurisdiction is in a most flourishing condition, and rapidly increasing in numbers, strength and importance.

☞A correspondent writes that the Officers of the new Grand Lodge of West Virginia were installed on the 16th of May by the venerable Brother William B. Thrall, P. G. M. of Ohio. Delegates from nine Lodges were in attendance, and the proceedings were "characterized by entire harmony and brotherly feeling." The Grand Master is M. W. Bro. Wm. J. Bates, M. D., of Wheeling.

Death of Bro. Robert Keith. Many of our readers will regret to learn that Brother Robert Keith, well known to the Brethren of this city, as an old and faithful Mason, died at his residence in Prince street, on the 24th ult., at the age of 72 years. The deceased was a P. M of Mount Lebanon Lodge, P. H. Priest of St. Andrew's Chapter, and P. S. G. W. of the Grand Lodge of this State. He was buried on Sunday the 27th, the Members of his Lodge attending the funeral in a body. He was a faithful Brother, and stood firmly by the Institution in its day of trial. He had been in feeble health for some years past, and we regret to learn has been a great though patient sufferer from the disease which finally terminated his earthly existence. He leaves behind him many friends who will long cherish his memory as that of an honest man and true friend.

Dr. Mackey. We received a passing visit from this distinguished Brother last week, but his coming and going were so sudden that no proper opportunity was afforded for such an introduction to the Brethren here as would have been both agreeable to him and them. We are happy to say that he is in excellent health, and seems not to have suffered, physically at least, any inconvenience from his long confinement within the walls of the "heart of the rebellion." Brother Mackiey is a native of Charleston, and his position as a Union man, "faithful among the faithless," must have been trying, and often times distressing, to his feelings. But he met the requirements of his position manfully and patriotically; and he will take back with him to his Southern home the thanks and good wishes of all loyal hearts. We trust that on some future occasion his Brethren here may have an opportunity to show their appreciation of his Masonic character and eminent services.

Correction. In the leading Article, 3d question, insert *not* as the second word, so that the inquiry will be "Are *not* the circumstances," &c.

Godey's Lady's Book, for June, is a splendid No., beatifully illustrated and filled with excellent articles.

THE FREEMASONS' MONTHLY MAGAZINE.

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OUR DAY OF DUTY.

"There is a tide in the affairs of men,
Which, if taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries!"—*Shakspeare.*

"Often do the spirits
Of great events, stride on before the events,
And in To day already walks To-morrow."—*Southey.*

The Rebellion is crushed and conquered. The General Grand Encampment and General Grand Chapter of the United States are called to meet at Columbus, Ohio, in September next.

Those who have read our articles during the last four years, on the duties of Masons in regard to this war, and especially in reference to the grand and elevated field of duty that would surely be presented to them, when the struggle of arms should cease and Rebellion be crushed and conquered in the field, will be at no loss to comprehend why we dwell with such emphasis on the above two short opening sentences. Brief and abrupt as they are, they are full of the weightiest warning and most solemn significance, to every thoughtful, earnest Masonic heart; and much of the future welfare of Masonry on this Continent, may depend upon their being fairly and fully appreciated and realized, or not.

We would, in the first place, earnestly request our Brethren and readers to turn back to, and peruse carefully, the several articles we have published on this very serious and important subject—serious and important, not to Masonry alone, but to our beloved country, and to the glorious cause of Human Freedom, civilization, and happiness! There is nothing of presumption, or national vanity, in the belief that, as far as human ken is permitted or enabled by the lessons of the Past and Present, to form reasonable conjectures of the Future, this great cause—the welfare and progress of Humanity—is destined by Providence to be most mightily influenced for weal or woe by the counsels and conduct of America during the next few years—nay, even during this very year. May God in his mercy grant that those counsels may be wise and good, and that that conduct may be such as shall redound, in the memory of a grateful posterity, to the honor of our country and of us, American citizens of this critical and trying time, upon whom such solemn responsibilities are cast!

Rebellion is crushed and conquered in the Battlefield. Its armies are demoralized and dispersed—its leaders, those unhappy and most guilty men, who have been the main cause of so much misery, bloodshed and widespread death and desolation to this erewhile happy, peaceful and prosperous land, are even now awaiting in the gloomy confinement of the felon's cell, the reward to be meted out to them by the Constitutional Tribunals of the land. Law and Justice have at length triumphed over and trampled down under their victorious tread "the armed foe that would consecrate the wrong." But is this all? Does nothing further remain to be accomplished? Is all danger now past, and may we rest calm and contented in the security of this success? If we do, we shall inevitably find ere many years pass by, that we have made a fatal, a most deadly mistake. To every thoughtful, reflective mind, that glances over the aspect of affairs as they this moment stand, this must be clear as the light of day. We read in the daily papers many statements of the large amount of Union feeling remaining or reviving in the late rebellious States, but who that has ever studied human nature, and the feelings and motives that influence and sway the heart of man, can place much or any belief in such assertions? When we remember the terrible wounds, the widespread misery, which the people of the South have brought upon themselves by the long and fearful struggle, which the guilty madness of their leaders and themselves provoked—their wealth supplanted by want and wretchedness—their homes made desolate—their dear ones, the mainstay and support of those homes, snatched away from them by the relentless hand of battle, and now laid by thousands in unmarked, inglorious graves, beneath the sods of so many battlefields—is it rational—is it consistent with any knowledge of the human heart, to suppose that such fearful trials and suffering will not have left, beneath the extinguished conflagration of open war, a wide and deep substratum of the smouldering embers of anger, revenge and hate? It matters little in such a case, that the sufferers have, by their own guilt or folly, been the original cause of their own suffering. Indeed the consciousness of that fact often tends to render the sense of humiliation more bitter, the punishment more hard to bear. And although, as regards the justice of their cause, no parallel will hold good between the present condition of the rebellious Southern States, and that of certain European countries at a period of no far distant date, yet, as illustrative of the feelings that remain and rankle in the hearts of a conquered people, who have, as a vast body of our Southern Brethren believe, been fighting for their rights and liberty, we may draw a truthful and wholesome lesson from the history of Greece, of Poland, and of Ireland.

It is no less irrational, than unfair, to shut our eyes against the fact that the people of the Southern States, deeply imbued as they have been with the doctrine of State-rights, irritated by the attack of abolition orators of the North, and mystified and misled by their ambitious and crafty leaders, have maintained this long and sanguinary contest, under a conviction of the justice of their cause—have felt that they were fighting for their home's altars. Nothing short of such a conviction—however mistaken and groundless—could have nerved them to sustain so long and so resolutely, so hopeless a struggle. Nor do we doubt that this day the words of the national bard of Ireland find a ready, responsive echo in many a Southern heart—

"Forget not the field where they perished,
  The truest, the last of the brave,
All gone—and the bright hope they cherished,
  Gone with them, and quenched in their grave!

O! 't is past—and though blazoned in story,
  The names of our victors may be—
Accurst is the march of that glory,
  Which treads o'er the hearts of the free!"

In fine then we believe, whatever statements may be made to the contrary by newspaper correspondents, and whatever pretences or professions may be made by Southerners themselves, the feelings generally prevalent amongst them just now are, and must be, not feelings of regret for past errors and desire for reunion and reconciliation, but of painful humiliation in defeat, of bitter mourning over their ruined fortunes, their desolated homes, their fathers, husbands, sons, and brethren slain; and of revengeful anger, all the stronger and more intense for being suppressed in utterance against those whom they regard as their invaders and tyrannical oppressors. We know all this is very wrong—*we* know that they brought all this misery on themselves by their own rebellious and criminal acts—but, if we desire to understand the present actual condition of affairs, with the view of devising a remedy, we must neither listen to logic, demonstrating to us what *ought* to be, nor to our own *feelings* and *imagination*, suggesting what we *wish* to be, but simply to the voice of human nature and of stern fact, telling us plainly what *is* and *must* be.

And now let us look for a little while at the state of things—perhaps we should rather say of feeling among ourselves, in the Northern and loyal States. It is not the people of the South only that have suffered severely through this wicked and wanton rebellion. If we have not had to endure the same losses and calamities in the desolation of homesteads, destruction of property, and ruin of our fortunes, yet, in the heaviest and most heart-crushing of all the losses and woes that war can inflict, we have been at least equal sufferers. Upon us, as upon our Southern Brethern, this war has brought the loss of the flower of our country's youth and manhood—by thousands and tens of thousands—and few indeed are the homes throughout those States in which mothers, wives or sisters do not grieve in vain for the brave and noble ones whom, in this world, they shall never see again. Such sufferings as these, not to dwell upon the heavy taxation and high prices that press so heavily upon our people, cannot fail, especially when associated with the reflection that all this is the result of an unholy and unnatural rebellion, to excite and foster angry feelings, and a stern desire of retributive justice in the hearts of our Northern people. We are not about to assert that such a desire is unnatural, nor looking at things in a stern, legal way, unjust; but we do say that if it be not kept in check and restrained by Christian principles, there will be very little hope for our own happiness, or for the restoration of internal peace and union to the *whole* country. It is true our Brethren of the South have been erring and guilty, and have thereby brought much and heavy calamity on us as well as on themselves. But if we look back over our course as a Nation, or even over the conduct of many of our Northern politicians, pamphleteers and haranguers towards the South, for some years previous to the outbreak of this rebellion, shall we find the record on our side all clear and fair? Shall we not find that as a Nation we were, in the midst of our great prosperity and progress, too forgetful of that bountiful and beneficent Source of all Good, from which these blessings come to us? Surely, if ever a Nation had cause for profound thankfulness for prosperity, power, wealth, liberty, self-government, and all that makes a country great and happy, that Nation was the United States of America some ten years ago. Just about that time our national condition was thus eloquently referred to by an English writer:—"In a region teeming with vegetable life, resting upon the subterranean treasures of civilization, intersected with noble rivers, whose tributary and capillary streams carry food and life into every part of the land—the Anglo-Saxon Race has established itself in mighty cities, the centres of manufacturing, commercial and agricultural wealth;—and has entrenched itself amid noble institutions, with temples enshrined in religious toleration, with universities of private bequest and public organization, with national and unshackled schools, and with all the resources which Science and Literature and Philanthropy demand from the citizen or from the State. Supplied from the Old World with its superabundant life, the Anglo-Saxon tide has been carrying its multiplied population to the West—rushing onward through impervious forests—levelling their lofty pines—chasing before it the denizens of the jungle—and driving to an ocean frontier, where civilization will at last find them, the savage hordes that still usurp the fairest portions of creation. Nor is this living flood the destroying scourge which Providence some times lets loose upon our species. It breathes in accents which are our own. It is instinct with English life; and it bears on its snowy crest the auroral light of the East, to gild the darkness of the West with the purple radiance of Salvation, of Knowledge and of Peace."

This glowing description of our country and its mission, was in no degree over-colored—greatly favored and blessed of God as a Nation had we been, and it was plain that, with those blessings, was associated a duty and responsibility of no ordinary kind—the grand Masonic and Christian duty, of giving the "Glory to God." Who among us can arise this day and assert that either naturally or individually we proved true to our trust or grateful to the Good Giver of our blessings? Rather, we fear must it be confessed that proud and selfish feelings rushed into and filled the heart-chambers that should have been the fond and fostering homes of humble gratitude and generous charity. We became proud of our inventive genius, of our business tact and energy, of our rapid progress in arts, manufactures, agriculture, and all the varied means of

acquiring wealth, and of taking the lead in the race of National rivalry: and then, the natural complement of this, the love of money, became the ruling passion of our people, and this to such a degree that the words of the Roman Satirist might be applied with equal truth and force to the practical teachings of America in this our day—

> "Rem
> Si possis recte: si non quo cunque modo rem."
> "Gain money by upright means, if you can: if not, money by any means."

It is not our design to make the articles of this Magazine, homilies or sermons, but we are dealing now with a very solemn subject, as we are living and acting in very solemn and critical times; and we must discuss that subject plainly and seriously, in a Masonic, that is, Christian spirit, for in all essential points of virtue and morality the terms are synonimous or convertible. But by this inordinate love of money, by luxurious indulgence, and, we fear it must be added, by the wide prevalence of many other vices, we had, years before the breaking out of the Rebellion, practically shown, not only our want of gratitude towards the great and good Giver of all our National and social and individual blessings, but also our absolute forgetfulness of the source from which they came. Our success and prosperity were ascribed to our own industry, tact and talent, and our people thus become inflated with vanity and self-conceit, naturally advanced to, and made rapid progress in the next downward stage, by neglecting and violating the Laws of the Great Being, whose moral government of their affairs and of the world at large, they had already come to ignore—"When they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened."

Mutatis Mutandis—those words of the great apostle of the Gentiles, uttered in reference to others so many centuries ago, apply, alas! with a too striking force to a very large proportion of American citizens to-day. If we reflect on these our national and individual backslidings—and then upon the loud and long sustained vituperation of the people and institutions of the South by the radical men of the North, we shall, if our hearts are not utterly hardened or perverted, be more inclined to look inward than outward—be more eager to seek forgiveness of God for our omissions or violations of our duty, than to inflict stern retribution and revenge upon our vanquished foes—our brothers once—*our brothers now again*. If they have sinned deeply in one direction, so have we in many an other, nor is there one of us who *ought not* at least be ready to say—

Away! Away! suspicion:
  And hail thou generous heat!
With tears of just contrition
  Let me wash my Brother's feet,
For I have sinned—how often!
  While Charity stood by
This stony heart to soften
  And to melt this frozen eye!

Yes—I have erred like others
  By coldness and constraint,

Forgetting we are Brothers,
The Sinner as the Saint,—
All children of one Father,
All guilty—and all weak,
And bound by these the rather
Every warderer to seek !

To a certain extent perhaps, and as a warning to others, the demands of stern justice must be met,—and crime must be punished by the inexorable hand of the Law. This is a matter to be decided by the high tribunals of the country, nor is it either our desire, or our duty to interfere therewith, further than to pray that their counsels and judgment may be overruled and guided by the All Wise and Almighty One to His glory, and the lasting good of our whole country.

Neither Judges, nor Generals, nor Politicians, can heal the smarting, festering wounds of America, North and South. A softer, gentler, benigner influence than any of these must, under the Divine blessing, do this noble work, if it be ever to be done at all. The spirit of Peace, Love, Christian and Masonic Charity, must and can only accomplish that, which force, compulsion, terrors of the sword and terrors of the law, never will be able to perform. The original justice or injustice of the cause in which a nation or an individual has suffered severely, has nothing to do with the after question of healing and reconciliation or reunion. We have to look simply to the wounds that we find rankling in the sufferer's body, and devise the best means of healing them. Military subjugation and legal control and compulsion were tried for centuries by England, as means for eradicating or crushing the rebellious spirit of her Irish subjects. What was the result? The sanguinary uprising and massacre of the Protestants and English of the Pale in the reign of Charles I.; the terrible rebellion of the Earl of Tyrone in that of Elizabeth, and the still more ruthless and sanguinary outbreak of 1798, afford an answer of dread significance. Russia has tried the same policy, or rather the same system of force and compulsion, with the Poles, and we all know with how little effect, beyond great loss of life to her own soldiers as well as to the unhappy victims of her tyranny. *Force and violence may annihilate a people, but will never eradicate from their hearts an idea, however erroneous, which has once become deeply rooted there, and for which they have collectively, as a people, fought, and bled, and in large numbers died.*

Most heartily and earnestly would we ask those who guide our national councils, to adopt and act upon Wolsey's advice to Cromwell—

"Still in thy right hand carry gentle Peace
To silence envious tongues. Be just and fear not—
Let all the ends thou aim'st at be thy country's,
Thy God's and Truth's."

If our rulers, resolutely putting away from them as an accursed and unholy thing, all party prejudice and passion, all political aspirings after future power, and all angry, revengeful feelings, will honestly endeavor to act in the spirit of those beautiful concluding words, many threatening dangers will probably be warded off, and some at least of the strongest obstacles to reconciliation will be weakened if not broken down. But now has come the time long since predicted by us, when MASONRY will find a fit and vast, and glorious field, for the exercise of its benign influence as a reconciling, peace-restoring agency. We have fully shown, in former numbers, how peculiarly and above all other organizations, it is adapted to this all but divine labor of love, both by its fundamental principles, the very chief of which is *charity* or GOODWILL to man, and also by its cosmopolitan character, its wide-spread organization, and the vast numbers of educated, influential, good men, now included in its ranks in all parts of this American Continent.

These are the men, and this is the instrumentality, and the only one, that can restore peace and reconciliation to our country. The task may seem a weighty one to many of our Brethren, perhaps almost an impossible one; but "where there is a will there is a way," and while urging them to rise to a consciousness of their power as a Body to accomplish this great good for their country and their race, we would say to them,

"There's a Divinity within
That makes men great when e'er they will it.
God works with all who dare to win,
And the time cometh to reveal it !"

The powerful and pervading influence of the Masonic Body has, we think, been conclusively shown by us, in former articles, not only to be equal to the lofty and arduous duty here marked out for it, but to be specially adapted and even providentially formed and designed for it. Failure, if failure there be, will result not from any deficiencies or weakness in the organization itself, but from a lack of courage and patriotic principle on the part of individual members. The approaching meeting of the General Grand Encampment and Chapter at Columbus, Ohio, will be a most admirable opportunity for commencing the good work. Let delegates, either members of the Grand Bodies or others, be sent to that meeting from the various States, and there take friendly and Brotherly counsel together, as to the plan of operations to be pursued, and, as one part of which, we would respectfully suggest, that an ADDRESS, wisely thought out, well worded, and, above all, breathing the true spirit of Masonic Love, be prepared, printed and circulated throughout the Lodges of all the States, North and South.

That Address should, we think, invite all Brethren of every part of the Union, to come together once more in Brotherly communion, to confide to one another their sorrows, their trials, their sense of injury, every thing in fact in which they have been wronged and aggrieved. But above all, it should urge them to make all other feelings bow before those of Love of their Common Country and Love of their Common Brotherhood. Sure we are that no Mason who shall fully and faithfully realize the duties so imperatively demanded of him by the claims of both, and the incalculable benefit and blessing which the Brotherhood can, *if united*, confer upon America, and the great honor and glory and gratitude they can and will thus win for themselves, not for to-day, nor to-morrow, but in all after generations, when our posterity shall gratefully record "that the bleeding wounds of our beloved country, at the close of the great Rebellion, were healed by the union sentiment and patriotic action of the Brotherhood of Masons. We earnestly and entirely believe what we write on this subject—we entirely believe that *loving union* of feeling and of action, throughout the whole Masonic Fraternity, will tend very greatly to promote and complete a thorough, lasting *union* of our country.

We cannot more fitly close this somewhat too long and perhaps too tedious article, than by the following beautiful Poem, from a recent number of the London Spectator. The writer is well known in this country:—

THE HOUR OF NORTHERN VICTORY.

Roll not a drum, sound not a clarion note
  Of haughty triumph to the silent sky;
Hushed be the shout of joy in every throat,
  And veiled the flash of pride in ev'ry eye.

Not with *Te Deums*, loud, and high Hosannas,
  Greet we the awful victory we have won,
But with our arms reversed, and lowered banners,
  We stand—our work is done!

Thy work is done, God, terrible and just,
  Who lay'dst upon our hearts and hands this task,
And kneeling, with our foreheads in the dust,
  We venture peace to ask.

Bleeding and writhing underneath our sword,
  Prostrate our brethren lie, Thy fallen foe,
Struck down by Thee through us, avenging Lord—
  By Thy dread hand laid low.

For our own guilt have we been doomed to smite
  These our own kindred, Thy great laws defying;
These our own flesh and blood who now unite
  In one thing only with us—bravely dying.

Dying how bravely, yet how bitterly!
  Not for the better side, but for the worse,
Blindly and madly striving against Thee
  For the bad cause where Thou hast set Thy curse.

At whose defeat we may not raise our voice,
  Save in the deep thanksgiving of our prayers,
"Lord! we have fought the fight!" But to rejoice
  Is ours no more than theirs.

Call back Thy dreadful ministers of wrath,
  Who have led on our hosts to this great day;
Let our feet halt now in the avenger's path,
  And bid our weapons stay.

Upon our land, Freedom's inheritance,
  Turn Thou once more the splendor of Thy face;
Where nations serving Thee to light advance,
  Give us again our place.

Not our bewildering past prosperity,
  Not all Thy former ill-requited grace,
But this one boon—O, grant us still to be
  The home of hope to the whole human race. FANNY KEMBLE.

Since writing the foregoing we have received the following Circular from the Grand Lodge of Missouri:—

Grand Secretary's Office, Grand Lodge A. F. A. Masons of Mo.
ST. LOUIS, MO., MAY 29, 1865.

The following Preamble and Resolutions were unanimously adopted by the M. W. Grand Lodge of Missouri, at its Annual Communication, May 22, 1865:

The Grand Lodge of Ancient, Free and Accepted Masons of Missouri to all our Sister Grand Lodges of the United States of North America, Greeting:—

That, whereas our beloved country has been, for the last four years, ravaged by internecine strife, devastating and laying waste not only the halls and homes of our Brethren, but sundering kindred and fraternal ties to such an extent as to endanger a subversion of many of the noble principles of our time-honored Fraternity, which the Father of our common country declared to be "founded on the immutable laws of truth and justice;"

And whereas, the Grand Lodge of Missouri, in common with her sister Grand Lodges, has a strong desire and paramount obligation to perpetuate the Institution of Freemasonry, with all its common blessings of harmony and fraternal love unimpaired, through all coming time: therefore,

Resolved, That our sister Grand Lodges are hereby fraternally requested to meet the M. W. Grand Lodge of Missouri by delegates, one or more, to consider,

First—The condition of the Fraternity in the United States, and suggest such measures as shall fully harmonize and cement the whole in one grand and time-honored aim of being happy and communicating happiness.

Second—To compare and correct whatever errors may have crept into our ritual during the past twenty years.

Third—To consider and suggest a uniform remedy for the evils arising from the untimely and inordinate haste with which thousands, in the excitement of the hour, have been admitted into the Fraternity, and to fix the status of all who have been thus admitted, that entire union and harmony may prevail throughout the length and breadth of all jurisdictions; and, as far as possible, to guard against the evils so clearly foreshadowed by all the circumstances by which the Fraternity is surrounded.

Fourth—The Grand Secretary is hereby required to transmit the foregoing Preamble and Resolution to our sister Grand Lodges, by circular letter, requesting their concurrence, and to fix the time and place of meeting at the earliest practical day.

We would, in conclusion, respectfully suggest either Cincinnati or Louisville as the place, and the time, the fourth Monday of September, 1866.

JOSEPH FOSTER, *P. G. Master.*

A True Copy, A. O'SULLIVAN, *Grand Sec.*

To the general tenor and objects of this Circular we award our hearty approval. The subject of the Ritual, however, had better, in our judgment, be left where it is. We have long since come to regard *verbal uniformity* as wholly impracticable. Unity in the essentials already exists, and more than this experi ence has demonstrated to be unattainable. Do the best that human memory will admit of, and in forty-eight hours after the adjournment, the members of any Convention that can be assembled from the different parts of the country, will be at logger-heads—no two of them agreeing as to the precise phraseology adopted: and the chances are four to one that they carry confusion where order before prevailed. We have little confidence in any favorable result from this proposition.

The "*third*" article in the Circular we do not fully understand. We had supposed the "status" of a candidate was determined by his initiation, so far at least as his general relations, duties and responsibilities as a Mason are concerned. Beyond this we do not think any Convention would feel at liberty to go. Each Grand Lodge can best make regulations for the government of its own jurisdiction and the Lodges under its authority.

But both of these subjects are perhaps matters that may properly be presented for the consideration of the Convention; and if they should be presented, we do not doubt that they will be wisely disposed of. We most sincerely hope the Convention will be held, and that special efforts will be made to interest the Southern Grand Lodges in it, for it cannot fail to be productive of important results, not to Masonry alone, or particularly, but to the future of the whole country. We think the meeting could be held with greater convenience and at less expense, in connection with the meeting of the General Grand Bodies at Columbus, than at any other time.

AUTOBIOGRAPHY

OF THE

LATE BROTHER HENRY FOWLE, WRITTEN IN 1833.

[Continued from page 236]

In 1801, I was appointed Junior Grand Deacon of the Grand Lodge of Massachusetts, and subsequently elected Senior Grand Warden of the same Body; and six years in succession I was appointed Grand Marshal; and during the administration of Grand Master Francis J. Oliver, he appointed and commissioned me Deputy Grand Master for the Third Masonic District: in which capacity I visited the Lodges from Duxbury to Cape Cod, inclusive; corrected many errors, reformed many abuses, and brought them to a settlement and upon good terms with the Grand Lodge; for which I received the thanks of the Grand Master; who, in his annual communication to the Grand Lodge, made honorable mention of my services; paid all my expenses, and $4 per day for my time. In the Grand Chapter also, I was successively appointed Grand Lecturer,—an office of great importance, and of vital interest to the Craft.

Having, several years previous to all this, received the several Orders of High Priest, Knight of the Red Cross, Knight Templar and Knight of Malta, I conversed with several of my friends respecting the establishment of those Orders in Boston; the only objection made to the measure was a conscientious scruple whether we should be able to live up to the moral and religious obligations they impose. While we were deliberating upon the matter, a curious circumstance occurred which convinced us that the means by which those Sublime Orders could only be prevented from falling into the hands of the most unprincipled and abandoned of mankind, was for us to establish them here forthwith, upon a legal and honorable basis. The circumstance to which I allude is not, I believe, generally known; if it will not be too great a tax upon your patience, I will relate it.

A young man from the "Emerald Isle" called upon me one day, and requested employment. I liked his looks, and his manner pleased me. I employed him in a number of petty affairs, and recommended him to several of my friends, by whom he was also employed. At length, a gentleman for whom I worked occasionally, told me he wished for a good servant in his family, but found it difficult to procure one; for he had two little sons, and feared they might learn bad tricks of bad servants. I told him of this young man, and that I believed him honest; he was a Catholic, but seemed very sober and sincere; he agreed to take him on my recommendation. I sent for Patrick and told him what I had done; he was overjoyed, and in an hour had entered upon his duties. About twelve months subsequent to this, Patrick came to me one fine day looking very blank, and seemed very uneasy. "What is the matter, Pat?" said I. "Och, Muster Fowle," said he, "I fear I've done wrong." "How so, Pat," said I, "have you left your Master?" "No, by the powers, for that would have killed me quite." (To prevent the too often repetition of *said he* and *said I*, I will give you the dialogue as between F. and P.)

F. "Tell me, then, what is the matter? you know I will help you, if in my power."

P. "Yes, Muster Fowle, God bless you; I know you will; but, Sir, I am a Mason!"

F. "Well, there is no harm in that I hope: I am a Mason, also."

P. "Yes, Sir, I know it; I saw you in the procession one day, with an apron on."

F. "Where were you made a Mason?"

P. "Up in Mrs. Marian's garrat, in Elm street, Muster Fowle."

F. "Well, and what Lodge was it?"

P. "Our own Lodge, shure."

F. "But what was your Master's name?"

P. "Och, he was a countryman of mine, named Hanmar."

F. "I know Hanmar, and believe him to be everything but good."

P. "Faith I believe so too; and so I come to tell you all about it."

F. "Well, Pat, you are right: tell me all about it, and I promise you no harm shall fall on you."

P. "Well then, Sir, one night Hanmar tells Finnemore to go to Concert Hall, where the Rising States Lodge was held, and take from the trunk the Charter, Jewels, &c., and bring them to him. Now, Finnemore is their first Steward, and keeps the keys. He soon returned with all the articles: a coach was at the door; Hanmar told three of us to get in with the things, and he followed us in; the driver was ordered to drive over Cambridge bridge, and in over Charlestown bridge. On our return to our hall, as we called it, Hanmar told us that there were many respectable, good men who wanted the degrees, but doubted his authority to confer them; and by what we had performed that evening, we had altered the Charter and made a travelling Charter, which would do away all their scruples, and we should have all the degrees to the number of thirty, or more."

F. "Well, Patrick, how many degrees have you taken in this manner?"

P. "Why, Muster Fowle, I'm as yet only Royal Arch; but next Saturday night there are seven of us to be Knights Templars."

F. "But, Patrick, your good Bishop would be much grieved to know you were engaged in such unlawful business, and your Master would discharge you directly."

P. "Faith, Sir, that's what I'm afraid of: what shall I do?"

F. "Help me to expose them, and I will reward you handsomely."

P. "I'll do that thing, Sir, if you will show me the way, and thank you, too."

F. "Well, Patrick, take no notice to any one of your having seen me, but if you get together on Saturday night, and have the Charter and Jewels with you in use, hang out of such a window a white napkin or handkerchief, and take no notice of anything you may see or hear." In the mean time I made up my mind as to the manner of proceeding should I observe the signal.

On Saturday evening, at 9 o'clock, I repaired to Elm street, and the signal was flying. I immediately waited upon Major Russell, who was then Grand Marshal and also Master of the Rising States Lodge. I told him in a few words the whole story, and proposed that we should go and immediately arrest them. He said he did not believe a word of it; Finnemore was his barber, and one of the cleverest fellows in the world. I proposed to go to Concert Hall and inspect the trunk; he consented. We found the trunk there and safely locked; but Finnemore had the key. Major Russell called for an axe and pryed open the lid; but no Charter or Jewels were there. I had for some days before been laid up with a complaint in the bowels, and a fit coming upon me at that time, I was unable to walk; as no time should be lost, I persuaded the Major to take Mr. Samuel Billings in my stead. Billings was at hand, and consented, for he said he wished to see some fun. Having given them the necessary information to enable them to find the room without much noise, they started, whilst I took a hack and returned home. Our two friends asked Mrs. Marian if there were any company up stairs. She said, "yes, a good deal"; Major asked are they Masons; she replied they were; "but don't you go to making a noise with them." "Do you fear nothing," said the Major, "you shall not be hurt." Following my directions, our friends easily found the lobby adjoining the hall, and the Tyler had gone in to witness the ceremony. The Major knocked gently at the door, when the Tyler put his nose out to see who was there; no sooner was the door ajar than Major Russell threw himself against it with such force as sent the peeper quite under the table. Hanmar was in the chair, was so astonished that he knew not what he was about; but he and the other officers pulled

off their jewels and threw them under the table; while the Major advanced by double quick time to Hanmar, and clapped him on the shoulder. "I arrest you, Sir, in the name of the Grand Lodge of Massachusetts; and you, and you, and you," to the other dignitaries. They were perfectly astounded; and although each had a drawn sword in his hand—and there were twenty of them—they attempted not the slightest resistance. Hanmar at length having a little recovered, observed that the Grand Lodge of Massachusetts had no jurisdiction over the degrees which they were upon; which he said was the Royal Arch. "Very well," said the Major, "I have the honor to be Grand King of the Grand Chapter, and as such I arrest you all; and before to-morrow noon as many of you as can be found will have a warrant after you for stealing these things from Concert Hall; and now pick them all up and give them to us." They did so, and we left them to the enjoyment of no very pleasing reflections. Those who were members of Lodges were expelled; and Hanmar had an intrigue with a married woman, and to avoid the just vengeance of the injured husband, was obliged to decamp without beat of drum, and is since dead! We made interest for Patrick, and he was formally healed in St. Andrew's Chapter.

Soon after this, some of the officers and members of Washington Lodge, Roxbury, attempted something of the same kind upon the higher Orders. It came to my knowledge: I wrote an affectionate letter to their Master, whose name was Witherington, stated the information I had received,—which was from a source not to be doubted,—and the consequences which would ensue to those concerned. Colonel M. Roulston was the bearer of my letter, which so affected Mr. Witherington that he promised to go no further in the business, and also, not to permit the Charter to be used for any purpose other than those expressed in it. Notwithstanding all this, two or three days after, they assembled, conferred the degrees, orders, &c., and voted to proceed with the other candidates. I had notice of the whole the next morning, and the Grand Lodge was to meet the next evening. I immediately wrote a memorial, addressed to the Grand Lodge, stating all that had come to my knowledge. This, with a copy of my letter to Witherington, I presented to the Grand Lodge; after due consideration, it was voted that the members of Washington Lodge had forfeited their Charter, and that the Grand Marshal be directed forthwith to demand it. The next day Major Russell, who was Grand Marshal, called on me, (Senior Grand Warden,) and we proceeded in a carriage to the house of Mr. Witherington; found him at home, and told him our errand. After some conversation he delivered up the Charter, and we returned to town. About two years after this, several of the former members, who had not been concerned in the above affair, were joined by others in a petition to the Grand Lodge for the restoration of their Charter. After due consideration it was voted that the prayer of the petitioners should be granted.

These transactions, by such characters, first taught us the necessity of a strong legal coalition, to prevent the recurrence of like scenes in future. Accordingly a constitutional number of us assembled, formed and opened a Council of the Red Cross, and an Encampment of Knights Templara, and of Malta. This was in 1805. I was elected their first Grand Commander, and continued to be re-elected to that important office annually during twenty succeeding years. None of the members being willing to take upon himself the duties of the office. On retiring from the chair the members presented me with $100, as a token of their approbation and friendship. Since which, also, I have received many acts of kindness from them, which, when I forget, may God forget me.

In 1819, I was elected Deputy Grand Master, and Deputy Grand High Priest of the General Grand Encampment, and General Grand Chapter of the United States. The same year I was elected Grand Master of the Grand Encampment of Massachusetts and Rhode Island.

In addition to the orders and degrees above mentioned, I have had more than twenty others conferred on me by my partial friends at different times and places.

I regard them, however, as unimportant, and merely indicative of friendship and esteem; as such I received them, and as such only, I regard them.

[To be continued]

ADDRESS OF ILL. JOSEPH D. EVANS,

UPON OPENING THE SOV. GRAND CONSISTORY, IN BOSTON, MAY 17, 1865.

Sovereign Princes—It is with the greatest pleasure I have it in my power, at this time, to greet so many of the Brethren of the Ancient and Accepted Rite. I bid you a hearty welcome to the feast of love which awaits your assembling. This large Body represents the Northern Jurisdiction alone, and I recognize faces from nearly every State within it. The grateful emotions of the bosom must glow with increased fervor towards our Divine Protector for the privilege we are again to enjoy of coming together in this social and fraternal Convention. These emotions of a thankful heart arise spontaneously upon contemplating, not only the dangers incident to travel which we have escaped, but for the various and trying vicissitudes through which we have been safely conducted, during the past twelve months, by the unerring guidance of a kind Providence. The past has left traces of its sorrows and afflictions as well as of its joys and pleasures, but the circumstances producing them can in nowise be obliterated or effaced; they have now become unalterable facts. In some instances the retrospect may serve to turn our thoughts and purposes into wiser channels, differing materially from those hitherto threaded or intended to have been taken; they may be regarded with regretful eyes and longing wishes for the power to rectify what was wrong; or in affliction, the past may be viewed with streaming eyes and bleeding hearts. In other cases, there may have been scenes less impressive, arising from circumstances inspired by no purer motives, and yet been borne down upon the tranquil bosom of time, studded with sparkling gems of happiness, to subsequent reflections. But in either case, the facts themselves still remain deeply imbedded in the bosom of an impenetrable and unaffected past. Amid them all, even from those exciting and terrific casualities which are the necessary concomitants of a fearful civil war, I trust the soothing hand of a merciful God will rest gently upon us as a people.

To us the present is a happy hour, our afflictions may find a consolation in Heaven; our errors and their consequences a tranquil moment in a philosophic heart; and neither may be cherished to constitute an ingredient in the exercises of this propitious occasion. We have met, Sovereign Princes, in response to the better feelings of our nature. It is here we periodically cluster to keep bright and buoyant those fraternal feelings of unity and love which are brought into lively exercise through benign, moral precepts, springing from the original and fundamental principles of our beloved Institution. Freemasonry surrounds us by Tools, Implements, and Symbolic Emblems, whose expressive signification elevates the mind above the natural propensities and disposition of the physical man. By a proper application of their use, and a due regard to the virtues they teach, the man is ennobled and the appreciative faculties of the human heart are quickened into warmer sympathies towards his fellow-creatures, and still stronger, if that be possible, towards his family, brother and friend. I will here remark that it is a pleasure to know, that the forcible admonitions which they convey in their personal application in the building up of this moral structure, are most willingly received, as they are happily administered. I do not assume and give expression to a sentiment too strong when I say that these wholesome teachings find their origin in the principles of true religion. And yet however faithfully the administration of this expressive symbolism may be imparted, much, if not everything, depends upon the congeniality of the soil on which these wise and benevolent teachings may fall. Permit me then to express the hope that their influence and force may have their full effect upon us while we are together, that the offices of a Brother's love be exercised in seeking purity of motive to every act and word which may find expression here; nay, not only while present in the Grand Consistorial Chamber, but through all the ramifications of life, in our social intercourse and commercial transactions, that each may enjoy the same charitable consideration from his co-laborer in this highly exalted work, and which is so eminently interwoven with virtue and benevolence.

There is no special business to which I am called upon to ask your attention. Your legislation will depend measurably upon such matter of interest as may have been sent here by the Bodies you represent, and which may be indicated by the Supreme Council now in session and transmitted for your deliberation.

Sovereign Princes—My official connection with you will soon terminate, and I desire to express, so far as language can convey them, the warm feelings of love I find welling up from an appreciative heart towards you, not only from the high consideration with which I have been so frequently honored, but from the strong feelings of personal regard I have experienced from you, from time to time, since my first association with this honorable band of Brothers. I have found here congenial spirits, with benevolent affinities, powerful enough to destroy entirely any peculiar identity in self, each vieing with the other in promoting the happiness and enjoyment of the whole. Your kindness towards me will have my grateful remembrance; your personal attachment, my warmest reciprocation.

LINES

ON THE DEATH OF AN INFANT.

Written a few days before her death, by the late Mrs. MARY FRANCES (MOORE) ROUNDS, of Chicago, Ill., recently of Boston.

YOUR little ABBIE 's gone at last,
You 've but her PICTURE now—
The damps of death have gathered there,
Upon her marble brow.
She 'll never speak to us again,
Her lips are sealed in death;
Those little hands will *never* move,
Nor come that fleeting breath.

Within the Casket, decked with flowers,
We 've laid her in the tomb:
But the flower that bloomed so sweetly here,
No more, on earth, will bloom.
But in our hearts we 'll lay her up,
And love her all the more;
Because she died in youth's fair hours,
Ere earth had won her o'er.

Yet still, we cannot think she 's dead,
Although she slumbers there,
And cold, and still, her marble brow,
And free from pain, and care.
She slept, and passed from earth to heaven,
And won an early crown;
An angel now she dwells above,
And looks in triumph down.

Her little lamp has just gone out,
On earth's time-bounded shore,
But angels looking from above,
Re-lighted it once more.
Some time *we* too, shall fall asleep
To wake in Heaven above,
And meet your angel Abbie there,
In realms of endless love.

WILLIAM PARKMAN LODGE.

THIS is a new Lodge, located in the pleasant village of Winchester, in Middlesex County. It having worked the past year under Dispensation, a Charter was granted to it by the Grand Lodge on the 14th of June, and on the evening of the 22d it was duly Constituted, its Hall Dedicated, and its officers Installed by the M. W. Grand Master, assisted by a full delegation of the officers of the Grand Lodge. The Constitution and Consecration were in private. At the Dedication and Installation of officers the ladies were admitted, who were present in large numbers. For their better accommodation the latter ceremony took place in the Lyceum Hall, which was beautifully and emblematically decorated with flags and other devices. In the East, was a rich Canopy, bearing on the face of the arch, in gilt letters, the words "WILLIAM PARKMAN LODGE," and on its base, the word "WELCOME." In the West, was also a Canopy bearing the words "*Faith*, *Hope*, *Charity*," and the other portions of the Hall were decorated to correspond. The whole design was in good taste and well carried out. The artist was Mr. Beal of this city.

The Masonic Hall is one of the prettiest in the State,—neat in all respects, and admirably adapted and furnished for the purposes for which it is to be used. The ante-rooms are small but convenient, and fitted up in the same good taste that characterizes the main room.

At the conclusion of the Masonic ceremonies the large Hall was given up to the ladies, and soon converted into a Fairy scene, with tables spread with the luxuries of the season, and decorated with the choicest flowers. The magic hand of beauty was visible everywhere, and bright eyes and joyous faces ruled the hour. It was an occasion to be treasured up among the pleasant memories of the past.

As a finale, short speeches were made by the Grand Master and some other Brethren; at the conclusion of which the company dispersed, all apparently gratified and happy.

The Lodge has done a good business the past year, and starts off on its new career under the most encouraging prospects. It is in most excellent and reliable hands, and its future can hardly fail of eminent and enduring success.

The officers for the year are as follows:—

A. K. P. Joy, W. M.; Josiah F. Stone, S. W.; Abijah Thompson, 3d, J. W.; Cephas Church, Treas.; Edwin A. Wadleigh, Sec.; William Pratt, S. D.; A. H. Field, J. D.; S. P. Bartlett, Marshal; Salem Wilder, Chaplain; Albert G. Lane, S. S.; Henry C. Whitten, J. S.; J. C. Johnson, Organist; Alfred W. Quimby, I. S.; Matthew Oliver, Tyler.

GRAND LODGE OF COLORADO.

THIS young Grand Lodge held an Annual Communication at Central city, in November last. Seven Lodges were represented, and there was a good attendance of the Grand Officers. The business was chiefly of a local character and not of much general interest. The Grand Master, M. W. Henry M. Feller, delivered a brief Address, from which we extract as follows:—

JURISDICTION OF SOJOURNERS.

During the past year several persons, residents of this jurisdiction, while temporarily in New York city, have received in Lodges of that city the several degrees of Masonry. Such persons on returning to this jurisdiction have claimed the right to visit our Lodges. As the persons desirous of exercising the right of visit were able to afford satisfactory evidence that they had been regularly made and no objection being raised to their moral character, I directed, in all such cases, they should be admitted. Considerable feeling has been created among the Fraternity by what they deem an infringement of our rights by the making Masons of citizens of Colorado while in New York. I have not had sufficient data to justify me in laying the matter before the Grand Master of New York until since the obstruction of the mail. If the Lodges of New York persist in making Masons of the citizens of Colorado, who may happen in New York for a few days or weeks, it will greatly disturb the good feeling which we are anxious to cultivate with sister Grand Lodges. I would therefore recommend that this matter be referred to a Committee of Three to lay the matter before the Grand Master and Grand Lodge of New York, with a request that a stop be put to the practice of making Masons of citizens of Colorado in the Lodges of New York.

DANGER FROM INCREASE OF CANDIDATES.

The past Masonic year has been one of prosperity to the Fraternity of this jurisdiction. Peace and harmony have prevailed among the Brethren, and our membership has been largely increased by the admission of very worthy men. The only danger to be apprehended at this time, is that the increasing popularity of our Institution may induce unworthy men to apply for admission from mercenary motives. It is the quality and not the quantity that should govern us in the selection of material for our building and it behoves us to look well to the character of those who present themselves for the rights and benefits of Masonry. Let no one be admitted without suitable inquiry into his character, and do not leave this matter to the committees alone; let every member make careful inquiry into the character of the applicant, and if he is not found to be of sound mind and morals, reject him. Admit no one because you can find nothing bad in him; make it a rule that no man shall be admitted who does not possess some trait of character which recommends him for admission. Do not fill our Lodges with men against whom nothing can be said good or bad, but rather fill our Lodges with men of an affirmative character, men in whose favor something may be said, men noted for integrity and moral worth who, should the storms of adversity sweep over us in the future as in the past, will be true to

their trust. The interest of the Fraternity requires the frequent judicious use of the black ball.

WORK OF THE LODGES.

I am happy to state that during the past year the Work of the various Lodges has become quite uniform under the supervision of our R. W. Grand Lecturer. The Work and Lectures as taught by the R. W. Grand Lecturer, under the direction of the Grand Master, is usually known as the Baltimore, or National Work.

MASONIC PERIODICALS.

I wish to call your attention to the great lack of Masonic reading among the Fraternity. Very few Masons read any books or papers written expressly for the Order. This should not be. We have now several Masonic publications worthy of a place in any library in the land. Masonic periodicals are now published by well informed Brethren devoted to the interest of the Craft. The expense is trifling, the knowledge of incalculable value. Let the Masters and Wardens of Lodges see to this that the Brethren become regular subscribers to one or more standard Masonic papers, and if any Lodge has a member too poor to subscribe, let the Lodge take a certain number of copies for gratuitous distribution among the members.

AFFECTING DONATION.

Whereas, Bro. John G. Brandly of Company "C," 1st Colorado Cavalry, was mortally wounded during the last summer in a fight with the Indians; and whereas, it was his dying wish expressed to a comrade in arms that the sum of one hundred and five dollars, which he then had with him, should be given to the Masons of this jurisdiction; and whereas, the deceased is not known to have any living relations or representatives, therefore,

Resolved, That the said donation belongs properly to the Grand Lodge of Colorado, as a body representing the entire Fraternity of this jurisdiction.

Resolved, That the expenditure of the said donation in the purchase of books of Masonic law and literature, to go into the library of the Grand Lodge, would be an appropriate use of said money and most fully meet the dying wish of the gallant soldier and Brother who gave it.

Resolved, That the name, date and manner of death of the deceased Brother and fact of this donation, be inscribed in the books so purchased as a fitting testimonial of our regret for his death and respect for the memory of one who, in obedience to the first teachings of our Order,—"Fidelity to the government under which we live,"—has given his life to his country.

Resolved, That in the death and last wish of this Brother we find additional reason for an attachment to an Order, to the mystic ties and beautiful relations of which the dying soldier, unblessed by dearer ties of blood, turns his last thoughts and sends his last greeting.

REMOVAL OF OFFICERS.—HONORARY MEMBERSHIP.

[Extracted from a Report of a Committee on the By-Laws of a Lodge petitioning for a Charter to the Grand Lodge of this Commonwealth at its Communication in June last]:—

The By-Laws submitted are approved with two exceptions.

Section 2d of Article II. provides that "the Master may appoint Senior and Junior Deacons, Marshal, Chaplain, Stewards, Organist, Inside Sentinel and Tyler, *whom he may remove at pleasure.*"

Although the Master of a Lodge has the appointing power, he has no power to remove an installed officer, however inferior the rank of such office may be. He may suspend such officer for good cause and report his action to the M. W. Grand Master, but he cannot remove him from the position into which he has been solemnly installed, nor does there any where exist the power to remove him capriciously and at pleasure. Your Committee therefore recommend that the words, "whom he may remove at pleasure," be stricken out.

In Article 7, Section I, the By-Laws provide that, "Past Masters of the Lodge and members of other Lodges in good standing who have been eminently serviceable to this Lodge in particular or to the Institution generally, may, by vote of the Lodge, be admitted to Honorary Membership *with the same privileges as other members*, but exempt from assessments.

Part 5, Section 13, of the Grand Constitutions, expressly provides that, "no Brother shall be a member of more than one Lodge." The effect of this clause in the By-Laws is to abrogate this provision of the Constitution, inasmuch as if Brethren of other Lodges are admitted to Honorary Membership in their Lodge, they "*become entitled to the same privileges as other members*" of the Lodge.

There are two kinds of Honorary Members, as usage has established in this Jurisdiction. A member of a Lodge may be made an Honorary Member to exempt him from assessments: such an Honorary Member still retains all his privileges in the Lodge, and loses none of his rights. The Brethren have simply relieved him from aiding in the support of the Lodge by pecuniary means. This is one kind of Honorary Membership. The other is where a member of a Lodge is made an Honorary Member of another, he still retaining his active membership in a different Lodge from that in which he derives his Honorary Membership. By this act the member receives simply an empty reward. He cannot vote in the Lodge in which he has an Honorary Membership; he cannot take part in its deliberations, nor be present at a trial of one of its members. He is entitled to none of its privileges, and is in no sense a member of such a Lodge. Such Honorary Membership simply shows the high estimation in which the Brother is held by the Lodge who make him such a member. Your Committee therefore recommend that this Section be changed in such manner as to avoid the difficulty which is now apparent.

MASONIC CEREMONIES AT LOWELL.

SATURDAY, *the 17th of June* last, was a memorable day for Lowell, as the 17th of June 1775 is a memorable day in the Political and Masonic history of the whole nation. It is the day on which the great opening battle of the Revolution was fought, and on which the great Martyr-Mason, WARREN, laid down his life on Bunker Hill, that his country might be free.

The occasion of the assemblage at Lowell was the Dedication and Consecration of the MONUMENT erected to the memory of ADDISON O. WHITNEY and LUTHER C. LADD, residents of Lowell, and the first martyrs who fell in the gigantic Rebellion through which the nation has just passed. They were both young men, one of them a minor, and neither of them a Mason. Nevertheless the occasion was one in which the sympathies of the whole community were interested, and the ceremony to be performed properly fell within the legitimate range of Masonic duties. The M. W. Grand Master therefore very cheerfully accepted the invitation of the city government of Lowell to be present with the officers of the Grand Lodge and such other Masonic Bodies as the Committee of Arrangements might see fit to invite, and to perform the service of Dedication "after the manner of Masons." There were probably about a thousand Masons in the procession with their appropriate regalia and banners, and constituted an imposing part of the pageant. It formed the Second Division, and consisted of the Grand Encampment of Massachusetts and Rhode Island, the Boston Encampment, Worcester County Encampment, and Bethany Encampment, of Lawrence, as an escort, the whole being under the command of Sir WM. S. GARDNER, G. Master. The invited Lodges succeeded in the following order:—Wyoming, of Melrose; Tuscan, of Lawrence; Caleb Butler, of Groton Junction; John Hancock, of Methuen; Grecian, of Lawrence; Pentucket and Ancient York, of Lowell; Corinthian, of Concord; St. Paul's, of Groton. The Grand Lodge and aged Brethren in carriages followed, under the escort of Pilgrim Encampment, of Lowell, specially assigned as Guard of Honor to the Grand Lodge.

The remaining twelve divisions were composed of the civil and military authorities, the fire department of Lowell, the Odd Fellows and other societies, and citizens generally. Among the former were His Excellency the Governor and Staff, representatives from the State of Maryland, and the city governments of Lowell, Boston, Worcester, Lawrence, and the selectmen of neighboring towns. In the Military Divisions were the Sixth Regiment, M. V., who led the procession, as they led in the protection of Washington. They were under the command of Lieut. Colonel Beal, and were frequently cheered as they passed along the route. For further details of the procession we must refer our readers to the secular papers of the day, our space being too limited for them. The route was through a very beautiful part of the city, though we are told there are other portions equally attractive, which could not be visited without extending the line to too great a length. Everywhere along the march there was a grand and profuse display of flowers, flags, and beautiful women, and lovely children. The hospitality of the residents on the line was unlimited. Lemonade was served with a generous hand, and in full measure. A beautiful and exceedingly attractive feature on the route was at Hamilton Block on Appleton street. The block was finely decorated, and Mr. George F. Willey, music teacher to the youth of Lowell, had a platform erected in front of his residence, on which there were thirty-six beautiful girls from the Public Schools, each dressed in white, and tastefully ornamented with flowers, and carrying in the hand a flag representing one of the thirty-six States in the Union. The exhibition was unique, but extremely pleasing and successful.

The head of the procession reached the site of the Monument soon after 1 o'clock, when the Dedicatory services were commenced by an ode sung by the Otto Club of Lowell, after which a solemn and impressive prayer was delivered by the Worshipful Grand Chaplain, Rev. Wm. S. Studley, of Boston. The Grand Lodge was then formally opened for the occasion by the Most Worshipful Grand Master, Wm. Parkman, of Boston, who delivered an eloquent and patriotic address, in which he alluded to the fact of the Masonic Bodies being in attendance, and said that although Ladd and Whitney were not members of the Order, yet the Seventeenth of June was a day ever to be remembered by all Masons with feelings of veneration, as on that day, in 1775, Major General Joseph Warren, then Grand Master of the Grand Lodge of Massachusetts, offered up his life as a sacrifice to the cause of civil and religious liberty. He also alluded in eloquent terms to the old flag floating above him as now waving for the first time over a country free in its whole extent to all men.

After the Address, followed the Dedicatory services of the Order, such as applying the Level, the Plumb and the Square. Prayer was again offered by the Chaplain, and after the Corn, Wine and Oil,—symbols of health, plenty and peace,—had been spilled, the Grand Master declared the Dedicatory services finished, and invoked the blessing of Almighty God upon the occasion. A dirge by the American Band, of Providence, closed the Masonic ceremonies.

The civic ceremonies then followed, and were commenced by a prayer by Rev. Dr. Blanchard, of Boston, followed by music by the Band, and an admirable Address by the Governor. A hymn. written for the occasion by Rev. T. J. Greenwood, and a Benediction, closed the performances

At the conclusion of the ceremonies the Grand Encampment and Grand Lodge dined together at the Merrimac House, where they spent a very agreeable hour after the fatigues of the day. The dinner was excellent, and so were the appetites.

The day was intensely hot, and but for the considerate liberality of the residents on the route of the procession, in furnishing refreshments, very many of the persons in it must have been compelled to leave, as a large number did. It was the most trying day we ever experienced, on any similar occasion; but the compensating satisfaction is, that it was a complete success. The Brethren and people of Lowell did everything in their power to make it so, and they succeeded. The Encampments above named appeared in full numbers and uniform dress, and added greatly to the beauty of the display. Where all do well it is invidious and not always just to distinguish. The Lodges were also well represented, and the members present were appropriately, and generally speaking, uniformly clothed,—a very essential requisite to the beauty of any Masonic procession.

TRIBUTE TO THE MEMORY OF PRESIDENT LINCOLN, BY ITALIAN MASONS.

Since the lamented death of President Lincoln, Hon. Col. T. Bigelow Lawrence, U. S. Consul General for Italy, has been the recipient of numerous Addressess from different public bodies in Florence and other Italian cities, expressing their indignation at the atrocious crime and their sympathy with our people at their loss. These have generally been presented to Col. Lawrence through deputations of the members, who have expressed the hope that their sentiments might be made known in America. Among the Addresses, one was received from the principal Masonic Lodge of Italy, established in Florence, called "Il Progresso Sociale." The following is a translation of the Address and the reply of our Honorable Consul General:—

[TRANSLATION.]

Florence, May 4, 1865.

To the Hon. Col Lawrence, U. S. Consul for Italy—

Sir,—The Masonic Lodge "Il Progresso Sociale," of the Ancient Accepted Scottish Rite, established in Florence, at their meeting of the 3d instant, after rendering funeral honors to the great Martyr of Liberty, Abraham Lincoln, and adopting mourning for three weeks, have resolved to make known their profound sorrow to the noble Nation, which you represent in Italy, at the same time expressing the confident hope that notwithstanding the loss of their President, the nation and its institutions will continue as enduring as the great principles for which they contend.

(Signed.)

B. Odicini, *Master.*
F. Pulszky, *Senior Warden.*
C. Bettini, *Junior Warden.*
A. Martinati, *Orator.*
N. Lo Savio, *Secretary.*

[TRANSLATION.]

U. S. Consulate General for Italy,
Florence, May 10, 1865.

Messrs. B. Odicini, F. Pulszky, C. Bettini, A. Martinati, N. Lo Savio; Officers of the Masonic Lodge "Il Progresso Sociale," Florence—

Gentlemen and Brothers,—When you did me the honor to wait upon me last week for the purpose of presenting the Address of the Masonic Lodge "Il Progresso Sociale," I expressed to you verbally my warm appreciation of the friendly sympathy so kindly and cordially conveyed by your remarks on that occasion, in the great misfortune which has overtaken my country.

I have now to transmit in reply to the Address of your Masonic Lodge the assurance of my gratitude for this expression of condolence, and on behalf of the nation which I have the honor to represent, my thanks for the funeral honors which have been rendered to its beloved and lamented Chief Magistrate.

In the death of Abraham Lincoln the United States have lost one of its ablest Statesmen and one of its best Presidents, while the whole world has to mourn one of the purest and noblest advocates of Liberty.

Yet, though another great and good man has fallen a martyr to Liberty, its principles are eternal, and his blood will but sanctify the glorious cause of freedom.

I have forwarded copies of the Address to my Government, and for publication in America, to show to our Masonic Brethren and to my countrymen generally, the friendly sentiments of generous sympathy which animates the Freemasons and citizens of Florence in this hour of their public woe.

Begging you to convey to the Lodge the sentiments of my fraternal regard, I am, with great respect,

Your friend and Brother, T. B. Lawrence,
U. S. Consul General.

MASONIC SYMPATHY FROM CHINA.

The following correspondence explains itself. Ancient Landmark Lodge is under the jurisdiction of the Grand Lodge of this Commonwealth, and is composed mostly if not entirely of American Brethren, chiefly from Massachusetts. It is in a very flourishing condition, and is in the hands of energetic and competent Brethren, whose kind rememberance of their fatherland in the hour of its greatest trouble is most honorable to them:—

Shanghae, April 8, 1865.

Worshipful Brother,—At a regular meeting of Lodge Ancient Landmark, held on Tuesday, April 4th inst., it was resolved, upon motion of Brother Boone, "That the Brother Secretary be directed to forward, through the Grand Secretary of the Grand Lodge of Massachusetts, the sum of £50 sterling to the Sanitary Commission of the United States, in Boston."

May I therefore ask, Worshipful Brother, that you will be good enough to transmit the enclosed Bill of Exchange, drawn to your order, together with the communication herewith, which I leave open for your perusal and approval, to the parties authorized to receive the same on behalf of the Sanitary Commission.

I remain, Worshipful Brother, yours, Fraternally,

Thos. L. McCready,
Sec. Lodge Ancient Landmark.

Worshipful Bro. Chas. W. Moore, G. Sec., G. Lodge of Mass.

Shanghae, April 18, 1865.

Dear Sir,—Herewith I beg leave to present you, on behalf of Ancient Landmark Lodge of Free and Accepted Masons at this place, the sum of Fifty Pounds Sterling, to be applied to the benefit of the Sanitary Commission of the United States.

I request your acceptance of this sum, not only as a gift from the Masonic Fraternity, testifying their appreciation of your noble and disinterested efforts on behalf of suffering humanity, but also as an evidence of the unalterable love and attachment, which the members of Ancient Landmark Lodge, personally bear to their native land.

I remain, Dear Sir, your most obedient servant,

Thos. L. McCready,
Sec. Ancient Landmark Lodge.

To the Treasurer of the Sanitary Commission of the
United States, in Boston.

THE LATE MEETING OF THE SUPREME COUNCIL.

We extract the following notice of the late meeting in this city of the Supreme Council 33°, from "The Trowel," published by Bro. H. G. Reynolds, Springfield, Ill., and for which every Brother in the country should be a subscriber:—

There were several present whose names we do not remember. Among this list are Grand and Past Grand Masters, Grand and Past Grand High Priests, Grand and Past Grand Secretaries, Judges, Ministers of the Gospel, Prince merchants, eminent lawyers, classical scholars, distinguished representatives of industry and science, and Brethren profoundly versed in the rituals and practical workings of Symbolic Masonry and of the degrees of the A. & A. Rite. To become a member of that ablest and purest body of men which the world can produce, is worth a lifetime of Masonic labor and attainments, the purest life, a spotless integrity, and a stainless record.

* * * * * * * * *

Past Grand Master Evans, of New York, as in days gone by in the Grand Lodge of that State, represented the loyal bodies of our glorious Rite in the Empire State. To know him is to love and admire him. A finished gentleman and a noble man.

* * * * * * * * *

Supreme Council. The active members of the Supreme Grand Council of the Thirty-third Degree, cannot exceed thirty-three. They are the working, responsible members, when in Council assembled. They are the Senate of the Ancient and Accepted Rite, and the Most Puissant Grand Commander is the Sovereign head of this Senate, as the Senate is the Sovereign head of the Rite, responsible to no power and owing allegiance to nothing but the laws of God, the laws of the land, and the Covenants and Constitutions which bind them in indissoluble Union. This Body originates nothing. But it has constituted a Body representing the Grand Lodges of Perfection, Councils of Princes of Jerusalem, Chapters of Rose Croix H. R. D. M., and Consistories of Sovereign Princes of the Royal Secret.

Sovereign Consistory. The representatives of these several Bodies constitute, with the officers elected from year to year, the Sov. Gr. Consistory of the A. & A. S. R., and this Body, duly organized, is the representative head of the Rite.

It elects its own officers, who must be installed by the Sovereign Grand Commander, or his Lieutenant.

It determines who are proper members of its own Body, acts upon the returns of its subordinates, regulates the mode of its own elections, recommends the granting of Charters, matters of finance, and such measures as may be deemed advisable, all to pass in review, for sanction or disapproval, before the Supreme Grand Council, or Senate of the Rite.

This Grand Consistory, or representative Body, represents the stoutness, vigor and manhood of the Scottish Rite, and when convened in Masonic Temple at 12 o'clock on Wednesday, May 17th, in Boston, representing twelve Northern

States and the District of Columbia, we were constrained to say that it was a well-poised, vigorous and wise body of men. But what adds greatly to its efficiency and safety is the fact, that the members of the Supreme Grand Council are usually elected to the Grand Consistory also, and the further fact, that the Supreme Grand Council may enter the Sovereign Grand Consistory, and form a part of it, hear suggestions, vote and act, and depart at pleasure. When the Supreme Grand Council sits with the representatives in Sovereign Grand Consistory, the Sovereign Grand Commander or his Lieutenant, presides.

MASONRY AND RECONCILIATION.

[From the very excellent Eulogy on the late Brother Geo. A. French, at Providence, R. I., by Rev. Augustus Woodbury, G. C.]:—

I could not well do justice to an occasion like this without bestowing a moment's thought, at least, upon the fidelity of those members of our own Brotherhood who have given themselves and their lives to their country's service. The struggle of the past four years has been of unexampled severity. It is grateful to know that our associates in this paternal bond have done their whole duty through all the strife. Some even among a rebellious people,—"faithful among faithless found,"—have preserved their loyalty unstained, and have blended with Masonic vows their devotion to their country's flag. Some have bravely faced the dangers of the battle-field. Some have yielded up their lives, a willing sacrifice upon the altar of Liberty. It is a pleasing reflection now, as we celebrate their virtues, that they were trained in part to such a brave fidelity by the exercises of our Lodge rooms, by the influence of our Institution. Upon our records and in our memories their names will ever be bright. We shall never cease to feel the inspiration which they breathe upon us. Now, that the days of the struggle are numbered, and the air is rent with shouts of victory, and our bosoms swell with the hopes of peace, we cannot forget by what sacrifices, and at what a cost, our blessings have been secured. The tears, the toils, the blood of faithful men have been freely given that we might have our full enjoyment. What gratitude we owe to those of our fellowship for the manner in which they have illustrated their profession and made more glorious the duties of Masonic life! On what battle-fields have they made conspicuous their courage and their humanity! In what hospitals and by the side of how many graves, have the Brotherly and reverent duties of our Order been performed! Now, as the days of reconstruction come on, there will be duties for us to perform, which will be of vast importance to the public welfare. The bleeding wounds of our country are to be staunched and healed. The scattered threads of our nationality are to be gathered up and woven into a new and indestructible bond of union. Our Lodge rooms are to witness once again the fraternal meeting of North and South—the passing enmity destroyed by the law of Brotherhood which outlives all strifes. The banners which bear our devices and our symbols shall float in the same breeze that kisses the Stars and Stripes in every portion of our regenerated Republic.

MASONRY AND THE WAR.

Portsmouth, N. H., Sept. 1864.

Dear Bro. Christie:—Thinking it might be interesting to you and other Brother Masons, I have taken the liberty of writing you the following account of the burial of Bro. John E. Hart, the former Captain of the Albatross, and Lieutenant Commander in the Navy. Bro. Hart died while in command of the Albatross, on the 11th day of June, 1863. I was at the time his First Lieutenant. Our ship was at the time laying at Bayou Sara, about fifteen miles above the rebel fortifications of Port Hudson, on the Mississippi river.

Feeling most anxious to preserve his body, and knowing that all traces of a grave on the bank of the river would soon be lost, I determined to apply at the church of St. Francisville, (a beautiful little town about one mile back from Bayou Sara,) for permission to bury him there. This place is in the heart of secessia, and the inhabitants are the most inveterate rebels I have met with.

Taking with me a strong guard I proceeded to the church and made my application. In answer, I was informed that the church burial ground was divided off into private lots, with the exception of one part that was held by the *Masons* for the burial of non-resident Brothers, and in no other part of the ground could he possibly be buried. Fortunately for me, the East Feliciana Lodge of F. & A. Masons, was to meet on the following night, and there I determined to apply. I had great difficulty in obtaining admission to this Lodge. On requesting it, I was told they considered me an enemy to their country, one who had come to deprive them of their homes and liberty, and they wished to have nothing to do with me. I replied in these words:—"I am a Master Mason in good standing among Brother Masons, and belong to a regularly constituted Lodge of such. I wish to be examined for admission to this Lodge, to lay before the Lodge a supplication that no good Mason can deny. I crave, I demand, the right of admission, and if you deny my just demand you are no Masons; your Lodge is not working on the ancient and just principles of Masonry, and I will publish you to the Masonic world. In the body of a just Lodge there can be neither politics or civil war." After further discussion in the Lodge, a Committee was sent out to examine me.

You are well aware, Bro. Christie, that I am not a bright, though I claim to be a zealous Mason, and the idea of being denied admittance to a Lodge of Masons, and the thought of the importance of my gaining admission to that Lodge, gave me firmness and recollection. I passed a better and more severe examination than I ever did before. I could remember everything that I had ever seen, heard or felt inside of a Lodge. I was admitted, and my request heard and granted.

On the 13th of June, with an armed funeral procession of fifty seamen, I took our Brother's remains on shore, and as we marched mournfully up the hill to the beautiful little church of St. Francisville, we were met by a procession of Brother Masons, who took charge of the coffin. Exchanging my side arms for the snow white apron, I joined them, my men following on. We buried our Brother with Masonic honors.

The Worshipful Master, Brother Reynolds, (who had been pastor of that church for twenty-five years,) spoke affectingly of the circumstances of our Brother's death, far from his home in a strange land; and I feel sure that every Mason on the spot felt better for having done his duty towards the remains of a deceased Brother—though an enemy in war, *still a Brother.*

The Secretary of the Lodge gave me a properly attested certificate of his burial, which I forwarded to Brother Abraham Van Vorst, (his father in law, at Schenectady, New York,) with an assurance from the Brethren of East Feliciana Lodge that, should the relatives of Bro. Hart send for the body, they would use their whole influence with the Confederate authorities to have it sent through the lines to them. I have understood since, that his relatives have availed themselves of this offer, and the body of our Brother now rest in his native village, though the place of his first burial under ground is still in possession of our enemy and Brothers.

Yours, fraternally,

THEO. B. DUBOIS, *Com. U. S. Steamer Albatross,*
of California Lodge, No. 1, San Francisco.

ORIGIN OF THE TEUTONIC ORDER.

IN its origin this Order was distinguished for its humility. In the seige of Acre, eight Germans, seeing the number of wounded who daily perished for lack of assistance, formed themselves into a voluntary association for the purpose of mitigating, by their personal attendance, the agonies of which they were the spectators. For the victims left to expire under a burning sun, or amidst the deadly dews of night, they constructed tents, made of the sails of ships; their next acts of mercy were to wash the wounds and to relieve the wants of the sufferers. Their zeal, so honorable to humanity, and their valor, which it exalted, drew on them the admiration of their generals. On the reduction of Acre, a hospital and church were built for them in that town, and subsequently at Jerusalem. Their numbers were soon increased; their time was divided between the field and the bed of sickness; and their services were of such acknowledged utility, that the King of Jerusalem formed them into an Order, to be called Knights of Our Lady of Mount Zion. It was approved in 1191, by the Emperor, Henry VI., and the Pope, Celestine III. By the statutes, the Knights were to be of noble descent, bound by their vows to celibacy, to the defence of the Christian Church and the Holy Land, and to the exercise of hospitality towards the pilgrims of their own nation; their habit was a black cross on a white mantle; their rule that of St. Augustine. Their original number, besides their first Grand Master, Henry of Waelford, was twenty-four laymen and seven priests; the latter had permission to celebrate mass clothed in complete armor, with swords at their sides. They were soon risen to forty, exclusive of numerous attendants. For some time their discipline was sufficiently vigorous; they suffered their beards to grow, and slept on the ground. Under their fourth Grand Master, Herman of Salsa, when their revenues had prodigiously increased, they relaxed from their austerities.—*Anon.*

IOWA.

THE second Annual Communication of the Grand Encampment of Iowa, was held at Marshalltown on the 3d of June last. The officers were elected and the ordinary business was transacted. Sir T. S. Parvin, of Iowa City, was reelected M. E. Grand Master. The following resolution was adopted by a nearly unanimous vote:—

Resolved, That the representatives of this Grand Commandery be instructed to vote in the Grand Encampment of the United States for a dissolution of said Grand Encampment, provided the question arises.

The Grand Chapter and Grand Council of the State also held their annual meetings at the same time and place. M. E. John H. Brown, of Cedar Falls, was elected G. H. P. of the Grand Chapter, and Ill. Comp. Campbell C. Peck, of Keokuk, M. P. Grand Master of the Grand Council. The following resolution was adopted by the latter Body:—

Resolved, That this Grand Council approves the proposition of the Grand Council of Ohio to disband the Grand Council, and to place the degrees thereof under the control of the Grand Chapters; and will be prepared to adopt the same whenever a general expression of the opinion of a sufficient number of Grand Councils shall be given in its favor.

The Grand Chapter adopted a regulation forbidding the admission into Chapters under its jurisdiction of Royal Arch Masons made in "Traveling Chapters," until they should have been "formally healed."

THE DEATH OF MARSHAL MAGNAN, GRAND MASTER OF THE GRAND ORIENT.

MARSHAL MAGNAN, whose death is announced in the late foreign news, has been suffering for some weeks past from peritonis. He was born in Paris, in October, 1791, and was consequently in his 74th year. He enlisted as a private soldier in his eighteenth year in the Sixty-sixth Regiment of the Line, and went through nearly all the campaigns in Portugal and Spain. As Captain of the Imperial Guard he took an active part in the last campaign in France: he was also present at the Battle of Waterloo. His fidelity to the Imperial cause to the last moment did not, however, interfere with his promotion. Owing to the protection of Marshal Gouvion St. Cyr, he was incorporated in the Royal Guard under the second Restoration in 1815. He served in 1823, and as Colonel of the Forty-ninth of the Line took part in the expedition to Algiers in 1831. He was in garrison at Moultrison, in France, in 1831, and being ordered to Lyons to assist in putting down an insurrection in that city, instead of pushing men forward, he entered into a parly with the insurgents.

For this military fault he was put on the half-pay list. He solicited and obtained permission to enter the Belgian service the same year, and remained there till 1840, when he returned to France with the rank of Major General, to which he had been promoted in 1835. He commanded at Lyons in 1848, when he put down the movement got up as the *contre coup* to the rising attempted in Paris on the 13th of June, 1849. He was then named to the command of Strasburg, and while there was chosen by the electors of the Seine as one of their representatives to the Legislative Assembly. As Commander-in-Chief of the Army of Paris, a post he held since July, 1851, when General Changarnier was removed by the President of the Republic, he took a prominent part in the *coup d'etat* of the 2d of December, for which he was rewarded with the *baton* of Field Marshal, the dignity of Senator, and the important office of Grand Huntsman, vacated by the death of Marshal St. Arnaud. Marshal Magnan is the third of the prominent actors in the *coup d'etat* who has died. The others were St. Arnaud and De Morny.

ST. JOHN'S LODGE NEWBERN, N. C.

THIS ancient Lodge was established in 1771, and is the second oldest Lodge of Masons in the State of North Carolina. Since the date of its earlier Charter over 700 persons, embracing all the leading and influential citizens of Craven, have been raised to the Sublime Degree of a Master Mason. Prosperity evidently attended the Lodge, as can be perceived at a glance, by those conversant with its affairs. The Lodge has numbered among its members judges, eminent lawers, Congressmen, and a very active and influential Grand Master of the State, ALONZO T. JERKINS, Esq. At the capture of Newbern many of its members were compelled to flee to the country by the rebel authorities, and the Lodge was temporarily closed. In the meantime the Master, James M. Harrison, died. On Friday, June 9th, the resident members of St. John's Lodge, No. 3, feeling a desire to re-open their *Sanctum Sanctorum*, gathered together at their hall and organized their Lodge, by electing their J. W. to the responsible position of W. M., and filling the chairs of the respective officers. The ancient and modern Charters were presented to the Master by Worshipful Master, Joseph B. Knox, of Fraternal Army Lodge, who had been instrumental in preserving them from the ravages of war, and the rapacity of plunderers. The scene was an interesting and impressive one, as re-opening the fountains of Brotherly love and unity, and will long be remembered by the Brethren participating.

For the information of the Craft, we re-publish the list of officers, who were installed by Past Master Knox:—J. E. Amyett, W. M.; C. A. Hart, S. W.; Thomas Parsons, J. W.; John A. Gray, Treas.; W. G. Hall, Sec.—*Newbern Times.*

DECISIONS IN JURISPRUDENCE.

[GRAND LODGE OF NEW YORK.]

"8. THAT, although a candidate has been initiated, if it is ascertained that he has been previously rejected by another Lodge, his further progress must be stayed until consent to his advancement has been obtained from the Lodge that rejected him.

"5. That where a petitioner for the degrees resides within the jurisdiction of the Lodge to which he applies, his subsequent removal to the jurisdiction of another Lodge does not deprive the former Lodge of jurisdiction.

"14. That it is irregular to call a Lodge from labor to refreshment from one day to another. The Lodge should always be duly closed.

"16. That a person made a Mason in a legally constituted Lodge, although in violation of the Constitution or landmarks of Masonry, is not clandestine, but a regular Mason, and cannot be denied the rights and benefits of the Fraternity. It is the Lodge alone that is at fault, and it alone should be punished.

"18. That a Fellow Craft, who possessed all the necessary physical qualifications at the time of his initiation, is not necessarily disqualified for the third degree by a dismemberment occurring subsequently to his initiation. The ancient landmarks define the qualifications necessary 'at the time of making,' and not when applying for advancement.

Obituary.

BROTHER HORACE STEVENS.

Ashland, May, A. L. 5865.

Resolutions drawn up by North Star Lodge of Freemasons on the death of Brother HORACE STEVENS.

Whereas it has pleased our Supreme Grand Master, ruler of Heaven and Earth, to remove our Brother Horace Stevens from our earthly fellowship and from the life-scenes which his many inestimable characteristics amply qualified him to adorn; and inasmuch as he was one of the first to receive the Degrees in this Lodge, and ever thereafter faithfully fulfilling all duties in the intercourse of life, thus, he practically enacted and embodied the principles and teachings of Masonry, Therefore

Resolved, That, acknowledging the Supreme Wisdom of the Divine Ruler, we bow in submission to a mandate which removes from our presence our beloved Brother.

Resolved, That, while his virtues and integrity command our enduring esteem, his congenial friendship, his nobility of soul, and a heart overflowing with kindness, sympathy and love, has rendered his memory sacredly and fondly cherished in our hearts.

Resolved That to the widow of our departed Brother we tender our united prayers and heart-felt sympathies, and sincerely invoke for her that support in her hours of loneliness and solitude, which is higher and more abiding than that of earth. We commend her to a loving Father's care and protection.

Resolved, That, in due respect to the memory of the deceased, the Jewels and Furniture of North Star Lodge be clothed in mourning for the usual period of time.

Resolved, That these Resolutions be entered upon the Records of the Lodge, and a copy sent to the widow of the deceased; also that they be inserted in the Freemasons' Magazine. EZRA MORSE, *Secretary.*

MASONIC CHIT CHAT.

The Good Work Begun. The Grand Lodge of Georgia held a Communication at Savannah last month, at which it was resolved that it was the duty of the Lodges and Brethren to use their whole influence in producing reconciliation to their altered political condition, and to give their united support to the union and government of the country. This is a movement in the right direction, and it will doubtless be followed by the other Grand Lodges of the Southern States. Let their Brethren at the North at once extend to them the encouragement and support they will need, and have a right to expect, and the result cannot fail to be of the highest importance, not to Masonry alone, but to the whole country, in softening the asperity of feeling and harmonizing the general sentiment of the people of all sections and classes.

☞In answer to a correspondent we say, that Jeremy L Cross never taught the Lodge Lectures as revised by Webb. He mutilated and corrupted them, and formed a system of his own. He belonged to the Morris school of itinerant lecturers, and was about as mischievous, according to his ability. In antimasonic times he deserted the Institution, and came back only when he thought he could renew his speculations with a fair prospect of making money out of them. He was a mere Masonic trader, and died vending spurious Masonic degrees.

Templar's Procession. The Templars of St. Louis, and Sir Knights from abroad, had a fine turn-out in St. Louis during the time the Grand Lodge was in session.

The whole was under the direction of Eminent Sir J. Frank Aglar, Commander, who drilled and marched the procession in fine order, preceded by a splendid band of music.

The services at the Episcopal church of Rev. Mr. Berkeley, were very impressive, and the sermon was both eloquent and able.

From the church the procession proceeded to the residence of Sir Knight Aglar, where a splendid banquet awaited them. Wit and mirth ruled the hour.—*Trowel.*

Mt. Horeb Lodge, West Harwich. A correspondent informs us, that the following officers of this flourishing Lodge were installed by W. Past Master Baker, at its last annual meeting :—Cyrus C. Baker, M. ; Benj. P Sears, S. W. ; Ira S. Baker, J. W. ; J. K. Baker, Jr., Treas. ; Abner L. Ellis, Sec. ; Stephen H. Sears, S. D. ; I. C. Inman, J. D. He also writes that the Lodge is in a very prosperous condition, and is about to enlarge its Hall.

Conservatism of the Grand Lodge of Massachusetts. The R. W. (now M. W) Bro Thos. A. Doyle, of the Grand Lodge of Rhode Island, in his very excellent Report on Correspondence, (to which we shall hereafter refer again,) notices the Grand Lodge of this Commonwealth in the following complimentary terms :—

"Massachusetts. The abstract of the Proceedings of the Grand Lodge of this jurisdiction for the year 1862, contains only matters of local interest. The Reports of the various District Deputy Grand Masters show the Order to be in a flourishing condition throughout the State, and the impression formed from a perusal of the "abstract" is, that Masonry in this ancient Commonwealth remains as near the condition in which the fathers left it, as it is possible for anything to be kept in this age of progress. At all events the innovations and improvements made by the younger Grand Lodges find little chance to thrive on the soil over which the Mother of Grand Lodges in this country exercises dominion. May the day be far distant when she shall lay aside her old-fashioned habit for the modern robes of the present generation."

A. and A. Rite. We learn that three new Bodies of this Rite have recently been established in New Jersey, and that a Lodge of Perfection and Council of Princes of Jerusalem were organized at Brookly, N. Y., last month, under the authority of the Northern Supreme Council.

Godey's Lady's Book, for July, is at the Bookstores. The frontispiece, "Noontide," is worth more than the price of the number. The other illustrations are very beautiful and useful to the ladies, all of whom should be subscribers for the work.

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KNIGHTS-TEMPLARS vs. KNIGHTS-TEMPLAR.

We are almost as weary of the discussion of this question, as we are grieved, not to say disgusted, with the spirit of innovation which is rising to such a height among us in every phase and form of social life, religion and literature, so that contrary to the rule and system of our wiser and better ancestors, age and antiquity seem now sufficient to condemn any custom, work or word, however earnest, praiseworthy and good. We have never yielded to such a blind reverence for the Past, as to allow antiquity to stamp an impress of value and acceptance on that which has no solid, intrinsic worth. But, on the other hand, if an institution, system, doctrine, law, or word, be really unobjectionable in its own nature, then antiquity certainly imparts to it an increased estimation and value. If, as in the present instance, the matter under consideration be one connected with literature and linguistic usage, then we justly and naturally refer to the opinions and usage of literary men and writers of previous ages. In regard then to the term *Knights-Templars*, which we unhesitatingly maintain to be the correct, and only correct name, the advocates of the new-fangled appellation might have some ground to stand upon, if they could prove that "Knight" was the original title, and that the term "Templar" was afterwards added to designate the *kind* of Knight: Templar being thus not a *noun*, but an *adjective.* But the direct opposite of this is the truth. The Body, on its first recognition as an independent Order, were called *Templars*, and when subsequently divided into classes or grades, and when a permanent location had been assigned them, as we shall presently show, the higher or warrior class were called *Knights-Templars.* But Templars still continued for ages to be the name by which the whole body were familiarly known, and constantly spoken and written of. From the foundation of the Order down to a comparatively recent date in the present century, we defy the innovation-advocates to produce a single passage in any European history wherein they are called "Knights-*Templar.*" There are, indeed, a few instances in which the form "Knight-Templars" is found, where the term "Knight" is used as the *adjectival* or *qualifying* word, while "Templars" still retains its original and proper character of a *noun*; but in the vast majority of instances the term used is "Templars," or its equivalent in French and German. To cite the English writers who use this term would simply be to give a full, consecutive list of the Historians and Novelists from the era of the Crusades down to our own time, by the last of whom, such as Gibbon, Woods, Addison, Walter Scott, Burns, it is as invariably used as by the earliest Chroniclers of the Crusades. Of the French writers, we need only mention the celebrated work of Raynouard, entitled "Monumens historiques relatifs à la Condemnation des Templiers," and Dupuy's equally famous treatise, "Historie de la Condemnation des Templiers," all the passages in which correspond with the title-pages in using the term "Templiers," or *Templars*, as the recognized *noun-appellative.* The same remark holds equally good of the German writers, as for instance, Munter, in his "Statutenbuch des Ordens der Tempelherren," and Wilike, "Geschuhte des Tempelherrenordens."

But let us refer for a moment to the history of the Order.

Soon after the capture of Jerusalem by the Crusaders in 1099, nine brave warriors formed a holy Brotherhood-in-arms, for the protection of Pilgrims through the passes and defiles among the mountains in Palestine, leading to the holy city. Warmed by the religious and military fervor of the day, and animated by the sacredness of the cause to which they had devoted their swords, they called themselves the *Poor Fellow-soldiers of Jesus Christ.* At first they had no particular place of abode, but in the year 1118, (nineteen years after the conquest of Jerusalem,) Baldwin the Second, King of that city, granted them a place of habitation within the Sacred enclosure of the *Temple* on Mount Moriah, and thenceforth they assumed the name of *the Fellow-soldiers* (Commilitones) *of the Temple of Solomon,* and from it, says Addison in his history of *the Templars,* "they derived their name of Knights-*Templars.*" James of Vitry, Bishop of Acre, in his account of the Holy places, says, "there is at Jerusalem another Temple of immense spaciousness and extent, from which the Brethren of the Soldiery of the Temple derive their name of *Templars,* which is called the Temple of Solomon," to distinguish it from that "which is specially called the Temple of the Lord." Est præteræ Hierosolymis Templum aliud immensæ quantitatis et amplitudinis, a quo *fratres militiæ Templi, Templarii nominantur*, quod Templum Salomonis nuncupatur, forsitan ad distinctionem alterius quod specialiter Templum Domini appellatur. He then goes on to say, "the one is the *Temple of the Lord*, the other, the *Temple of Chivalry.* These are *Clerks*, the others are *Knights.*"

"The two most distinguished members of the Fraternity," says Addison, "were Hugh de Payens and Geoffrey de St. Aldemar." De Payens was chosen by the *Templars* to be the superior of the new religious and military society, by the title of the Master of the Temple; and he has consequently generally been called the founder of the Order. "The name and reputation of the Knights-*Templars* speedily spread throughout Europe." Again, he says, "St. Bernard, the holy Abbot of Clairvaux, had been a great admirer of the *Templars*," and drew up the rules for their government, by which it is enjoined that "when any *Templar* draweth nigh unto death," &c.

The Order, soon after it had attained to efficiency as a military body, was divided into three classes, to wit: Men-at-Arms, Squires, and Knights. They were not of course all *Knights*, but they were all *Templars*, being all *members* of the Order, having taken the *same vows*, and been invested with the *same white robe* of initiation. In the language of natural science, *Templars* was the generic term, the others the specific. In 1127, another class of members was added, who officiated as Priests, Chaplains, and Clerks.

The Encyclopædia Britannica is generally admitted by scholars to be a work of high authority in English Philology, as well as in the wider fields of Literature and Science. By reference to its Index-Volume, it will be found that the Order of the Templars is not recognized or mentioned under the reference-word *Knights*, the term by which the other Orders of Knighthood, spoken of in preceding volumes, are designated. But on turning to the *substantive* name of the Order, *Templars*, the references are readily found,—a fact which to most minds would be conclusive of the argument, in view of the high authority of this great work. But if we turn to the volumes themselves we find, wherever the Order is spoken of, such passages as the following :—

> "They (the Templars) were first called the Poor of the Holy City, and afterwards assumed the appellation of *Templars*, because their house was near the *Temple.*"
>
> "The Order of *Templars* flourished for some time, and, by the valor of *its* Knights,* acquired immense riches." &c.

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*It will be observed that the proper distinction is here made, and that the "Knights" are spoken of as the military branch, through whose valor the whole "Order" "acquired immense riches."

"The *Templars*, or Knights-*Templars*, were distinguished for being at once a military and spiritual Body."

To every one who is familiar with the laws of language, these facts must be conclusive. Had "*Knights*" been the original *noun-apellative*, and "*Templars*" the *limiting affix*, the term Knights-Templar might, with greater plausibility, be justified by the arguments which its supporters have brought forward. As it is, the adoption of such an appellation is at once an open disregard of, and disrespect towards, all the authorities, ancient and modern.

As *Grammatical authorities* may have more weight with some than the example and usage of standard writers, we will conclude our remarks by repeating the substance of part of an article prepared and published by us some three years ago, the argument of which ought alone to be sufficient. Dr. Bullion, whose philosophical Grammar has been for some years a text-book in the city of Boston, writes thus:—"*Man-servant* changes both, *men*-servants; so also, *women-servants*, *Knights-Templars*," &c.;* and Professor Karl, in his "Comprehensive Grammar of the English Language," published in New York in 1861, and now very widely used, gives precisely the same rule, which had previously been enunciated by such high English authority as Dr. Latham, Professor Harrison, and Dr. McCulloch—this last the author of probably the best and most philosophical, though by no means the largest, English Grammar extant. Mulligan, in his learned work on the English language, published in New York in 1862, lays down the same rule in the following terms:—"When the *principal word* comes last, it of course takes the *plural* modification," and, he continues, "sometimes *both words* assume the plural form; but in such cases the words are scarcely to be reckoned compound, but rather *nouns in apposition*. We have examples in *men-servants*, *women-servants*, *Knights-Templars*." It would both be very wrong and very ridiculous to say *women-servant*, *men-servant*, or *States-government*, for State-governments. Why then Knights-Templar? A rule in Grammar, to be good for anything, should be consistent, the conditions being equal.

Thus we have once more argued this matter fairly and logically, and in strict accordance with the rules of Grammar and the Science of Language, and no fair and unprejudiced scholar will deny the force or the correctness of the argument. If the advocates of the innovation still persist in maintaining the mongrel term of their adoption, we at least shall have common sense enough not again to attempt to convince writers of any class who reject logical reasoning, and rely upon the repetition of mere *ex cathedra* assertions, to introduce into the English language and the language of Masonry, an ungrammatical, un-English and un-Masonic term.

It argues nothing in favor of the innovation, that it has been introduced into the Constitutions of the Grand Encampment of the United States We were nominally a member of the Committee who, in 1856, reported a revision of those Constitutions, in which the objectionable phrase appears. Whether it was placed there originally with the consent and approval of the active members of the Committee, or was subsequently introduced, we have no means of knowing. We are quite certain that it did not, in our hearing, arrest the attention of, or elicit any discussion in, the Body itself. This however is not a matter of much importance. To err is the common lot of associations as well as of individuals. The phrase is an erroneous one, and like some other things in the Constitutions that have created disquiet in different parts of the jurisdiction, should be discarded.

We had written the foregoing, and dismissed the subject, when our attion was directed to one of those too frequently hypercritical, not to say mischievous pen-productions, popularly known as "Reports on Foreign Correspondence," a class of papers, the leading purpose of which, with occasional honorable exceptions, seems to be to find fault, and to display the pedantry of their authors; but which are rarely read, and more seldom considered, by the Grand Bodies under whose *quasi* sanction they are sent forth for the enlightenment of their benighted Brethren. The particular Report to which our attention has been drawn, is from the Grand Encampment of a neighboring State. The author of it, in advocating the innovation we have been discussing, gives us the following curious specimen of a logical *reductio ad absurdum*:—

> "We cannot conceive how Webster or Worcester, Scott or Addison, Hume or Pope, or even any *Dictionary-maker*, can be taken as better authority with Templar Masons, in matters of phraseology or orthography, than such Masons or Templars as De Witt Clinton, Edward Livingston, Robert P. Dunlap, Charles Gilman, Philip C. Tucker, Wm. B. Hubbard, Benjamin B. French, and a host of others, whose phraseology has been copied as extensively as their writings on Masonry or Templarism have been known."

The question at issue is not, as our Brother would have his readers believe, one of mere "phraseology or orthography," but of *Fact and Grammar*. It is not whether *Templars* is spelt with a final *s*, or otherwise, but whether the word is a *noun* or an *adjective*; and this is to be determined by reference to the history of the Order, and the practice of those ancient

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*In further illustration of this may be mentioned the "*Knights Hospitalers*," (Knights of St. John,) another of the great Military Orders of Palestine, cotemporary with, and rivals of, the Templars. The "*Hospitalers* and *Templars*," says Scott—vide Talisman. Also, in the same work, "knights-adventurers," using the limiting or qualifying word as a noun in apposition.

writers to whom we are indebted for what we know of its early organization and exploits. It can be correctly settled in no other way. And in a question of this kind, such scholars as Webster and Worcester,—(and our Brother might have added Johnson, Walker, and a long list of other eminent Philologists and Linguists, whom he somewhat too contemptuously denominates "Dictionary-makers,")—and such writers as Addison, Hume, Pope, and Scott, whose learning and genius have developed and enriched and adorned the language in which they wrote, and whose works are esteemed by scholars as among the first of the English classics:— Such scholars, even "among Masons or Templars," will at least be received as of high authority as the distinguished Brethren whose names the "Report" presumptuously introduces in contrast with them. It would have been more ingenuous, though it might not have helped his argument, had the writer told us when and where De Witt Clinton or Edward Livingston, (who were never particularly eminent as Templars,) or Dunlap, or Gilman, ever employed the newly adopted phrase, or where Tucker, Hubbard or French, ever made use of it before the year 1856, when it was introduced into the Constitutions of the Grand Encampment of the United States. Had he told us this, he would at least have avoided the suspicion of any intention to misrepresent the truth, or to deceive his readers. In 1844, the Grand Encampment held its Triennial Session at New Haven, Conn., when its Constitutions were revised and published as the "Constitutions of the General Grand Encampment of *Knights Templars* for the United States of America," under the attestation of Bro. Gilman as Grand Recorder, who never before or subsequently, in his official documents, or otherwise, used any other form of expression to designate the Body of which he was for so many years a faithful and honored officer. In 1850, the Constitutions were again revised and published under the official attestation of Bro. French as Grand Recorder, *with the title unchanged.* No other name for the Body was then known. In the Proceedings held at this same meeting, we find a Report signed by Sir E. G. Storer, ot Connecticut, and others, a Committee, in which the phrase *Knights Templars* occurs. At the same meeting, Bro. Hubbard, as General Grand Master, made his Annual Report, in which he says, the Encampments of Virginia until recently had "no regular authority to confer the degree of *Knights Templars*," &c. Bros. Tucker and Dunlap were never members of the General Grand Encampment; but our personal intercourse and correspondence with them authorize us in saying, that they never employed the new phrase in their Masonic correspondence until after its introduction into the Constitutions of the General Grand Body, if indeed they ever used it at all. But to such an argument, *satis, supurque.* We have done with the subject.

WINSLOW LEWIS ENCAMPMENT.

This new and flourishing Encampment of Knights Templars was publicly Constituted and its officers Installed at Salem, on the evening of the 27th June last, by the Grand Encampment of Massachusetts and Rhode Island, Sir Wm. S. Gardner, M. E. Grand Master. The attendance was very large, filling the beautiful Hall and ante-rooms recently fitted up for Masonic purposes, to their utmost capacity, and the ceremonies, which were admirably performed, were deeply impressive. The Music was furnished by a quartette from Boston, and could hardly have been excelled. It elicited general admiration and praise. The Address by the M. E. Grand Master was a well-written and interesting performance. The speaker briefly sketched the Masonic life and services of the distinguished Sir Knight in whose honor the Encampment is named, and then referred in appropriate and graphic terms to the general history of the Order of the Temple, closing with the expression of his best wishes for the future success and prosperity of the new Body.

At the conclusion of these ceremonies, a procession was formed, and the company repaired to the Banqueting Hall, which had been finely decorated with flags and other emblems, and where tables were bountifully spread with such viands as the season afforded. A pleasant hour was here spent, when the company dispersed, manifestly pleased with the occasion, and with all that they had seen and heard. The officers for the year are as follows:—

Wm. Sutton, E. Com.—Geo. H. Peirson, Gen.—David C. Shattuck, Capt. Gen.—Thos. Hunt, Treas.—John J. Cocker, Rec.—Henry A. Brown, S. Warden—Henry E. Jocelyn, J. Warden—Geo. A. Tapley, Swd. Bearer—Dana Z. Smith, St. Bearer—Chas. H. Norris, Warder—John G. Barnes, A. Lawrence Peirson, and Joseph Osborne, Guards—Wm. L. Batchelder, Sentinel.

JOHN T. HEARD LODGE,

Located in the old and pleasant town of Ipswich, in Essex County, was duly constituted on the 7th July last by the M. W. Grand Lodge. The Consecration and Dedication services took place in the Hall of the Lodge; at the conclusion of which the Brethren, with the Grand Lodge, moved in procession to the North Church, where the Installation services were performed by the M. W. Grand Master, in the presence of between four and five hundred ladies and gentlemen. The body and galleries of the church were filled with Brethren, (many of whom were from the neighboring towns, and residents of the village.) The music was performed in very excellent taste by a large and select choir, and added much to the interest of the occasion. At the conclusion of the services M. W. Grand Master Parkman delivered one of his racy and interesting addresses. A procession was then formed and marched to the Town Hall, where the tables were spread for supper. That having been disposed of, brief speeches were made by the Grand Master, and by R. W. Past Grand Master Heard, in compliment to whom, and in recognition of his eminent services to the Fraternity, the new Lodge is named. Short speeches were also made by Rev. Mr. Collamore, of Ipswich, and W. Br. Tarbell, of Boston, when the company was dismissed.

The Lodge is in a prosperous condition, and we understand has it in contemplation to erect a new Hall, which it much needs. The officers for the current year are as follow:—

John R. Baker, W. M.—John S. Glover, S. W.—R. T. Dodge, Treas.—N. R. Wait, Sec.—A. Geyer, S. D.—J. W. Bond, J. D.—S. Hunt, S. S.—C. R. Jewett, J. S.—J. W. Walls, T.

NORTH STAR LODGE.

This new Lodge was Constituted by the M. W. Grand Lodge, at Ashland on the 30th June last, having worked the preceding year under a Dispensation. The Institution ceremonies took place in the Town Hall, in the presence of a large assembly of ladies and gentlemen. At the conclusion of the ceremonies addresses were delivered by the M. W. Grand Master and Rev. Bro. Dadmun, after which the company repaired to the vestry room of one of the churches in the village, and partook of a supper provided by the Lodge for the occasion. The Lodge has done its full share of Work the past year, and its future prospects are encouraging. The officers installed are as follows:—

George F. Seaver, W. M.—J. A. Balcomb, S. W.—W. H. Seaver, J. W.—Alvah Metcalf, Treas.—Silas Piper, Sec.—George S. Downes, S. D.—B. H. Hartshorn, J. D.—C. H. Tilton, Marshal—A. M, Spofford, Chaplain—Elias Grout and Charles Alden, Stewards—Webster Brooks, Tyler.

Jurisprudence. A *demit* is simply the severence of Lodge membership, and is complete when the Brother has paid his indebtedness to the Lodge and the Lodge has by Resolution consented to such severence. The act of the Lodge severs the membership--not the issuing of the certificate by the Secretary. The *certificate of dismission* is merely evidence of the joint action of the Lodge and the member, by which such membership was terminated, and does not necessarily include a recommendation of the Brother.

AUTOBIOGRAPHY

OF THE

LATE BROTHER HENRY FOWLE, WRITTEN IN 1833.

[Continued from page 270.]

In 1820, I was commissioned by the Hon. J. Prescot, Grand High Priest, (whose Deputy I then was,) to proceed to Bath, Wiscasset, and Hallowell, in Maine, there to consecrate three Chapters of Royal Arch Masons,—which had been previously Chartered by the Gr. Chapter of Massachusetts,—install their officers, &c. Accordingly, on the 12th of July, I took passage on board a sloop at 5 o'clock, P. M., and arrived at Bath the next day at 11 A. M., where I was received in the most cordial and affectionate manner by the Companions and Brethren there, and was introduced to His Excellency Gov. King, and other dignitaries of the new State.

On the 14th, being joined by a number of worthy Companions from Portland, whose attendance and services I had previously engaged, we formed a Grand Chapter, opened in due form, and proceeded to business by consecrating the Chapter at Bath and installing their officers. The next day we proceeded to Wiscasset and installed the officers of the Chapter at that place. On the 20th, started for and arrived at Hallowell; consecrated the Chapter there, installed the officers, &c. On the two first occasions we were honored with the company of His Excellency and many of his friends, and on all the occasions the churches were crowded with the taste and beauty of the neighboring towns, and all appeared highly gratified and pleased. On each occasion a public dinner was given, and conducted in very handsome style. On leaving them I received a very affectionate letter from a Committee appointed by the three Chapters, expressive of their thanks and approbation of my conduct while with them. I travelled, on my return, by land to Portland, then took passage on board a packet, and was four days and nights getting to Boston, owing to continual calms!

When Andrew Sigourney, Esq., was Grand High Priest of Massachusetts, he commissioned me (then his Deputy,) to repair to the Island of Nantucket, and there consecrate a Chapter, install their officers, &c. Having selected such assistants as I knew would be agreeable and useful, we left Boston in a hired carriage and arrived at New Bedford the same day, where we found a packet waiting for us. The next morning we went on board and arrived at Nantucket the same day, after striking and beating over the bar. We were there received with all that politeness, kindness, and interesting hospitality, which so eminently distinguish the inhabitants of that Island. On the second day after our arrival, we consecrated their Chapter and installed the officers. On this occasion also, the church was crowded to overflowing; there were present, faces from 85 to those hidden in their mother's bosoms. Having completed our business, and gratified our curiosity by visiting all the natural curiosities of the place, we returned to Boston and received the thanks of the Grand High Priest, we having been absent seven days.

In 1820, I received a pressing invitation from Major Howard, of New York, to visit St. John's Encampment in that city; correct their errors, teach them to work, and encourage them in well-doing. He promised to pay all my expenses, and $4 per day from my leaving home until my return. Accordingly I left Boston in the month of May; had a pleasant passage, was most cordially received and boarded in the Major's family,—and it was one of the most pleasant families I ever knew. His wife was very handsome, indeed she was loveliness personified,—polite, without affectation; gay, without giddiness; devout, without austerity; liberal in her sentiments, and affable to all: everybody loved her; she seemed happy herself, and her sole desire seemed to be to make others so: I accompanied her twice to the theatre, and was charmed with the expression visible on her lovely countenance in the scenes presented from the stage. Her husband was an open hearted, liberal minded man, and an elegant figure; he was attached to the Custom House, and a most faithful officer. I remained with this interesting family fourteen days; two of which I was very sick, occasionedby eating quahaugs,—a species of shell fish of which the New Yorkers are very fond. Two physicians, members of the Encampment, attended me,—one of them staid with me all night,—and to their kind attentions, aided by those of my lovely nurse, I must attribute my speedy recovery. On settlement with Major Howard, he paid all my expenses and $4 per day, Sundays and sick days not excluded, and the Encampment gave me a very flattering vote of thanks. They carried me several times to the theatre, and to all the public places worth seeing; would not permit me to pay a cent, and only seemed fearful that I should work too hard. I arrived safe at home after having been absent twenty days.

There are some circumstances attending the establishment of the General Grand Encampment, which may not be uninteresting to a Brother Knight so much devoted to the Order as yourself, and, if I have not already given you a surfeit, you may proceed.

On the 1st of June, 1816, I left Boston in company with Colonel Thomas S. Webb and the Honorable John Abbot, bound to New York, to attend a Communication of the General Grand Chapter which was to be held in that city on the 6th instant, and from thence to proceed to the city of Philadelphia, there to meet a Convention of Knights Templars, whose object was to effect a coalition of all the Grand Encampments of the United States under one General Grand Encampment.

We arrived at Providence at 4 P. M. on the same day, and found our friends had engaged a packet to take us on to New York; we were here also joined by Brother J. Snow, who, with Colonel Webb and myself, were the delegates from our Grand Encampment.

On Sunday morning at 10 o'clock, we sailed, the wind ahead and very light; the passengers were in number thirty-one: arrived at 8 o'clock within two miles of Newport; the wind then dying away, and the tide coming ahead, we came to anchor. I had taken the precaution to select a good berth by attaching my name to the curtains. After the company had sung several hymns we turned in and slept profoundly. About half an hour before sunrise I awoke, and going on deck found the wind fair and blowing a fine breeze, I called the Captain, who mustered all hands, and in a few minutes we were under weigh.

June 3. A fine breeze at north; all sail set; lower dead-eyes under water; many of the passengers sea sick; some playing whist; some singing; others playing the flute and violin; others conversing, and some attending the sick ladies. In this manner we sailed one hundred and twenty miles in eight hours. The breeze now becoming light, and we right before it, handed the flying-jib and set a large square-sail. At 8, called to supper; excellent fare and the best of accommodations; this evening and indeed the whole of the night was delightful; the beams of the silver moon dancing upon the sparkling waves; the songs and gratulations on board of other vessels which we met or overtook,—for we outsailed everything we saw,—rendered the scene truly charming. At a late hour I left the deck for repose, on all sides the passengers lay snoring, all had turned in except the man at the helm, a black boy and myself. At this moment the idea of a superintending Providence impressed my mind: I reflected that a board only one inch and a half thick was between me and eternity: that when all were locked in the embraces of Morpheus, the helmsman might also fall asleep; or, through his carelessness, another vessel might run foul of us, and before we should be able to reach the deck, meet death in the passage; or, as all sail was set, a sudden squall might upset us, and none escape to tell the news. But again reflecting that the power and goodness of our Almighty Grand Master extend to every part of His vast dominions, and that all his creatures, in all situations, are equally His care, I turned in and slept soundly until sunrise.

June 4. A most beautiful morning and a fine breeze: we passed the mouths of several rivers of note, and also several towns and cities, such as New London, New Haven, Norwalk, &c. The Sound is from twenty to thirty miles wide—Long Island making one side, and the shores of Connecticut the other. At 9 o'clock we passed Hurl Gate, and, from the velocity of the current and the numerous rocks, pots and pans, I could have some faint idea of the terrors of the place at certain times of the tides, for now it was slack water. The wind now falling calm we were obliged to stop, and brought to at a new wharf four miles from the city. Near this wharf stands the new alms house,—then just finished, but not occupied,—we were permitted to visit every part of it. On entering, with that intention, we were told by a sprightly black eyed girl to follow her, on which she sprang up several stairs and disappeared in an instant. Fearing to lose the opportunity of gratifying our curiosity, we quickened our pace, and soon the pursuit resembled the chase of the hounds after the deer: sometimes we caught a glimpse of her garter, then bounce! she was up six or ten stairs like a rocket; at length we overtook her, but it was only when she could go no higher.

I shall not attempt to describe the elegant buildings and other curiosities I visited during my tour, because I know that you are as well, perhaps better, acquainted with them, than myself. After giving us time to examine this grand edifice, and eat our dinner, the breeze again sprang up, but directly ahead: however, the tide being fair, we started again for the city amidst shoals of porpoises, who were dancing around us as if to welcome our arrival.

At 5, P. M., we landed at the city, and took lodgings at Mr. S. Gorham's (formerly of Boston,) in Pearl street. I very soon found that the grey mare was here the better horse, and that the husband, although as large as any two common men, was very like an 0 set on the left of a sum, which looks big but counts nothing. We were in all twenty-five boarders, including four very handsome and agreeable ladies. On leaving home I had taken charge of several letters to be delivered in the city.

June 5. Sallied forth to see the city, deliver letters, &c.; and first I waited upon Miss Valiant, to whom I had letters from a friend in Boston. I found her an agreeable, handsome brunette, very polite, perfectly well bred, and, like all the French, very sociable.

June 6, 7, 8. Attended to business. It is not, I presume, necessary that I give you an account of the proceedings of the General Grand Chapter on this occasion. They consisted, as usual in such Bodies, of choosing and installing officers, &c. In the course of business I had the honor to be introduced to His Excellency, De Witt Clinton; he is a gentleman of the most prepossessing appearance, tall, well made, and has a most fascinating address, and his eyes seem to penetrate to the soul of him on whom they are directed. This is the man to whom the helm of our government would be committed, were he not too independent to lie to a faction, and flatter knaves and fools. I think him the greatest man I ever saw, one only excepted.

At intervals of business I availed myself of every opportunity to see the city, and make my remarks, some of which are not much in favor of the place. The streets are shamefully dirty; hundreds of hogs of all sizes and colors are here running at large in the streets. The people tell me that they improve the health of the city by eating the offals, which are here thrown into the streets and lanes. But why permit such things to be thrown there? We manage such things better in Boston. Conversing with some well informed persons they told me that there are in the city twenty thousand carmen; (similiar to our truckmen,) they are poor, and permitted to keep hogs, and have been so long allowed the privilege of having them run about to feed, that the men and hogs have become so numerous, it would be dangerous to restrain or deprive them of what they now conceive to be their constitutional rights, and so they submit to this abominable nuisance. The male part of the inhabitants are handsome, very polite, and attentive to strangers. The ladies are not behind the men in politeness, but are not so handsome: there are ladies here, however, in the first circles of life and fashion, on whom the sun has scarcely ever shone, or whose cheek the rough winds, or even gentle zephyrs, have never dared to kiss, except through a veil; some of these are very handsome: but you may walk the thronged streets, even on Sunday when they are dressed in their best, and you will hardly find one handsome woman in a hundred, of the sea that passes you.

Among other public buildings, is City Hall; it is a handsome edifice of white marble, in front of which is a fine park laid out with much taste.

The churches are elegant. There are also, Tammany Hall, City Hotel, and many others. The Battery, as it is called, is a handsome promenade of about four acres, but not to be compared to our Mall and Common. I visited the steam frigate; she is a most wonderful machine, one hundred and eighty feet long on deck; indeed she resembles a vessel sawn in two from stem to stern; the two halves placed eighteen feet asunder, so as to have two keels, between which, and in the centre of the ship, is a wheel twenty feet diameter and ten feet broad, which is turned with astonishing velocity by the steam engine; and the ship is propelled either end foremost at the rate of twelve or fourteen miles an hour; she draws fourteen feet of water, and has on her lower deck thirty 32 pounders! Besides other guns, she has also another mode of destruction peculiar to herself, it is a machine impelled by the same engine, which can discharge a column of water six inches diameter with such force as to sweep the men from their quarters at the distance of a hundred yards. Take her altogether I think her a most terrible creature, and if she had been completed one year sooner, others, no doubt, would have felt her to have been so.

Sunday, June 9. Attended at the Catholic church; heard much real music, and a sermon: employed the afternoon in writing to my family, settling bills, and making preparations for Philadelphia.

Monday, 10. At 7 o'clock went on board the steamboat Raritan and sailed forty miles, to New Brunswick; take stage twenty-six miles to Trenton,—a beautiful city, the Capital of New Jersey, and famous for the capture of a large body of Hessians by the immortal Washington in the Revolutionary War. The road through Jersey was most villainous,—a turnpike, too, they call it,—indeed I was fearful it would have turned me inside out: the horses pretty good, but the carriages worse than our beef carts! Arrived at Trenton at 7 P. M.; found the best of accommodations. Here, a fine bridge connects the Pennsylvania and Jersey shores; it is 1060 feet long, without a pier, but supported by five geometrical arches above, all covered from the weather.

[To be continued]

FUNERAL OBSEQUIES OF THE LATE R. W. CHAS. L. CHURCH.

On no former occasion within the memory of the oldest Freemason, was there so large a procession of the Craft in New York, as that which turned out on Sunday last, to escort the remains of the late Grand Treasurer, R. W. Bro. Charles Lemuel Church, to their final resting place; and nothing could be more convincing of the strong hold he had on the affections of his Brethren than that great outpouring which had assembled more out of respect to his memory, as a Mason and gentleman, than to his official position.

Our late friend and Brother,—for he was ever the one and the other to us,—was possessed, in more than an ordinary degree, of all those manly virtues which caused him to be so much beloved and respected by all who came in contact with him.

In his manner he was quiet and retiring, at once gaining the good-will of all with whom he came in contact, while his disposition was so amiable and attractive, his generosity so unstinted, that he fairly commanded the love and affection of the hosts whose eyes were moistened when the sad news of his death reached them.

Last April, a year ago, our departed friend was attacked with an illness which, for some months, threatened the most serious consequences; but a robust constitution, and the never tiring care of an affectionate wife and family, carried him safely through it, and enabled him, though greatly reduced in strength and physique, to make a journey to the far west, from which he returned so improved in health and appearance, that his family and friends looked forward to the enjoyment of his society for many years to come. It was, however, fated to be otherwise. On Sunday, the 11th of June, the day but one succeeding the close of the Grand Lodge, he was seized with that illness from which he never recovered, and on Thursday, 22d, yielded up his spirit, surrounded by all his family, in whose sorrows so many thousands now sympathize.

His funeral took place last Sunday, service being performed at his residence, 729 Greenwich street, by the Rev. Mr. Strong, of the Dutch Reformed Church, after which the remains, accompanied by his family and friends, were escorted to St. Clement's Church, in Amity street, by St. John's Lodge, No. 1, and Zetland Chapter, No. 141, they being of his immediate Masonic family, and the Grand Lodge.

The remains were received at the entrance of the church by the Rev. Mr. Eaton, rector, and the Rev. Dr. Crissy. A procession then passed up the aisle to the chancel, the officiating clergyman, amid solemn silence, uttering that portion of the sublime service of the Episcopal church, commencing, "I am the resurrection and the life," &c. The coffin was then placed on black velvet trestles, the members of St. John's Lodge, occupying the pews in the centre aisle. The coffin was of highly polished rosewood, richly ornamented. Masonic emblems formed of white immortelles, as also the apron and collar of the deceased were laid on the lid. The inscription was:—

C. L. Church.
Died June 22, 1865.
Aged 49 years.

As the services proceeded and the officiating clergyman in the language of the ritual administered comfort to the sorrowing Brethren, the silence was profound. And now are heard, as the clay is being dropped on the coffin lid, the concluding words, "Earth to earth, ashes to ashes, dust to dust." The services having terminated the lid was removed from the coffin, and the friends of the deceased were permitted to look on the features calmed in death for the last time.

The coffin was then replaced in the hearse, when headed by a platoon of police, under Inspector, W. Bro. Daniel Carpenter, the procession was formed consisting of some sixty Lodges, numbering about 5000 Masons, the Grand Lodge, Zetland Chapter No. 141, 62 members, and St. John's Lodge No. 1, 63 members, being the guard of honor.

Some idea of the length of the procession may be formed, when we state that the Brethren marched eight abreast, and when the first ranks had reached the Astor House, the rear was filing out of Amity street, nearly one mile and a half; and when at the end of the route they formed double ranks at each side of the street, elbow to elbow, the whole space from the Stevens House to the Hamilton Avenue Ferry, was entirely occupied.

From the Ferry to Greenwood the remains were accompanied by the family and members of St. John's Lodge and Zetland Chapter, and the officers of the Grand Lodge. On arriving at the grave, the Grand Master assumed the gavil of St. John's Lodge No. 1, and read the funeral service, when the Grand Honors were given, and the evergreen deposited, many an eye unused to weeping, shedding tears on the mournful occasion. St. John's Lodge No. 1, returned to its Hall, and was closed in form.

Our late Brother, was born in Westmoreland, New Brunswick, British America, September the 20th, 1817, and emigrated to New York in 1836, which has since been his home. Shortly afterwards, he commenced his present business, and with but little capital, other than strict integrity and persevering industry, having only for endorser, his word of honor—never broken—was eminently successful, and attained a high mercantile position.

Charles Lemuel Church, was initiated in St. John's Lodge No. 1, New York, March 11th, 1847; passed, April 8th, and raised, April 22d of the same year. At the annual elections in December, 1847 and 1848, he was appointed Senior Deacon; in December, 1849, elected Senior Warden; in 1850, elected Master; re-elected in 1851, and again in 1854. From 1855 to the time of his death, he has been Treasurer of his Lodge. At the Annual Communication of the Grand Lodge in 1853, he was elected Grand Treasurer, and has since been unanimously re-elected yearly to that responsible office.

In *Capitular* Masonry our Brother was advanced and exalted in Jerusalem Chapter No. 8, in the fall of 1847. In February, 1854, he was elected D. G. H. Priest of the Grand Chapter, re-elected in 1855, and in 1856, elected Grand High Priest. In that capacity he represented his Grand Chapter at the Triennial Convocation of the G. G. Chapter at Hartford, in September, 1856.

In *Cryptic* Masonry, Bro. Church received the degrees of Royal and Select Master in Columbian Council No. 1, January 1st, 1848, and discontinued his membership in 1852.

In the *Knightly* Orders, he received the degree of Red Cross in Columbian Commandery No. 1, July, 1848, and was created and dubbed a Knight Templar, September 22d, 1848, receiving the appendent degree of K. M.

In *Ineffable* Masonry, he commenced the ascent as far as the 32d degree in June, 1858, and at the re-organization of the New York Grand Lodge of Perfection; New York Council of Princes of Jerusalem; Zeal and Constancy Chapter of R. X.; and Cosmopolitian Sovereign Consistory S. P. R. S. 32d, in this city, in April, 1862, became an officer in each of them, and so continued to the day of his death. At the Annual Session of the Supreme Council for the Northern Masonic Jurisdiction of the United States, held in Boston, May 21, 1863, he was elevated to the high grade of Sovereign Grand Inspector General 33d, in that Body, and when in Boston last May, was elected Valiant Grand Captain of the Guard, of the Sovereign Grand Consistory for the Northern Jurisdiction.

Our late Brother was a loving and loved husband, a kind and affectionate father, a true and reliable friend. He was the noblest work of God,—an honest man,—and died without an enemy. Our loss, we feel assured, is his eternal gain.—*N. Y. Courier, July* 1.

GRAND LODGE OF MISSOURI.

This Grand Lodge held its annual communication at St. Louis, commencing on the 22d of May last, and closing on the 27th. The session was well attended, most of the Grand Officers being in their places, together with a large number of Past Officers, and the Representatives of something over a hundred Lodges. The Address of the Grand Master was delivered on the first day of the session, and is a document of much interest. We give the following extracts:—

FROM THE EXORDIUM.

"The great beauty of Freemasonry, my Brethren, is its adaption to the moral and social condition of man, no matter the country, creed or language. Freemasonry leads its votaries, by gentle and imperceptible steps, up the Masonic Hill, from the time the novitiate professes his belief and trust in God until the full truths of our teachings, like the glorious light of the noonday sun, burst in all their refulgence on his astonished vision, pointing with the unerring finger of truth to a life beyond the dreamless regions of the grave, 'where sin and sorrow, pain and death

Are felt and feared no more.'

"My Brethren, it is only by a firm belief in the great truths inculcated by our mysteries, and an honest and conscientious discharge of duty, that we can expect to be classed among the great and true of our Order, who have gone to 'that undiscovered country from whose bourne no traveller returns.'

"How pleasant are these annual gatherings of the Craft, and what pleasing memories do they call up! As the Israelites of old looked forward with the fondest expectations to the time when one of the great feasts of their religion would call them to visit their beloved city, so do we look forward with feelings of pride and gratification to the time when we, too, will come up from our pleasant homes, our once beautiful villages, to cluster around the sacred altar of our beloved Order, and in humbleness of heart, and with contrite spirits, renew our covenants of Brotherly regards, of kind feelings, of affectionate remembrances.

"Well and truly has it been said by the poet:—

'As the sunflower turns on her god when he sets
The same look which she turned when he rose,'

"So do we, as Masons, fondly turn our faces to our 'Grand East,' and for a brief space throw off all worldly cares, and employ ourselves in the true work of the Order."

DANGEROUS INCREASE OF MEMBERS.

"It cannot be denied, that at no period of our organization in this State has Masonry been so popular. Hundreds, ay thousands, are seeking admission to our inner Temple, who, four years ago, never dreamed of becoming Masons. But now the rush is so great that our old and cherished landmarks, like the levees on the lower Mississippi, are about to be swept away by the great presure brought to bear upon them. Is there no power in the Grand Lodge to stem this mighty torrent? I answer, there is; and I call upon you, my Brethren, to devise some plan whereby this incessant demand for Masonic privileges may be, in some measure, checked. If you will examine the returns of the subordinate Lodges at this communication, you will find that the number of Masons made within the last year exceeds,—largely exceeds,—the number made in any previous year, even when all our Lodges were at work. As a consequence growing out of this wholesale making of Masons is the little regard entertained for the lessons which Masonry teaches. Too many believe that, now that they are Masons, they may use the Order for their own selfish purposes; and it is with sorrow I say that this is a truth made evident to the most superficial observer. Is this, my Brethren, the aim and object of Masonry? If so, I have learned its lessons in vain."

RECONSIDERING OF THE BALLOT.

"In the month of July last, I received a communication from a member of Alto Vista Lodge, No. —, informing me of the action of that Lodge, wherein the W. Master, after the candidate had been duly rejected at a regular meeting, permitted the action of the Lodge to be reconsidered at a called meeting, which reconsideration resulted in the election and initiation of the candidate. Deeming such action on the part of a subordinate Lodge as grossly violative of law and usage, I directed the R. W. J. E. Cadle, D. D. G. M., to visit Alto Vista Lodge, and if the statements made in the letter addressed to me, and which I sent him, were found to be true, to arrest the Charter, and take charge of the books, papers, money, and ohter property belonging to the Lodge, and transmit the same to the Grand Secretary at his earliest convenience. Some time after the arrest of the Charter, the members of the late Alto Vista Lodge, petitioned for a restoration of their Charter, pledging themselves, if restored to their chartered privileges, never again to permit the slightest infraction of law or usage. But knowing of no law which authorized the Grand Master to restore a Charter to a Lodge after the same had been arrested, I declined, believing the power to restore was vested in the G. Lodge and not in the Grand Master."

POLITICS IN THE LODGE.

"In December last, I visited Lafayette Lodge, No. 32, to contribute an humble part in the conferring of degrees. I found a most unfortunate and deplorable feeling existing in consequence of a difference of political opinions; members of the Craft of one political party would not meet, nor affiliate with members who differed with them in opinion; in fact the estrangement was so great that they refused to speak to each other in the streets. In view of the unfortunate difficulties existing, I directed the Secretary to peremptorily summons every Craftsman that had not been legally suspended or expelled, living in the county of Lafayette, to meet me in Lafayette Lodge room, on the third Saturday in January. And, although the weather was very inclement, a snow storm raging, the Lodge room was filled, many of whom then present had not visited a Lodge for three years. In my humble efforts to restore peace and harmony, I was most ably and efficiently seconded and sustained by Past G. M. Ryland, to whom, for his noble and praiseworthy efforts to bring about a perfect reconciliation and general good feeling among the Craft, I return my most sincere and heartfelt thanks. The result of the labors of that evening was, to use the language of a distinguished Brother present, 'a regular old-fashioned Masonic love feast;' each Brother plighting his faith anew, over our sacred altar, to live in future as a society or band of friends and Brothers, 'amongst whom no contention should ever exist, except that noble contention, or rather emulation, of who best can work and best agree.' However much we may differ outside the Lodge room, in our religious, political, or other views, upon assembling there, within the sacred precinct of our Lodge, our feelings should all be merged into the objects of Masonry.

"It matters not with us whether a man is Jew or Greek, American or German, Aristocrat or Plebian, Democrat or Republican, the moment he enters the Lodge, as a Master Mason, that moment he is equal; all are on a level, and the only strife or emulation ever allowed is, 'who can best work and agree.' The ties of Brotherhood are for life, and each member feels, or should feel, a common interest in the advancement and perfection of his Brother in Masonic light and knowledge."

GRANTING DISPENSATIONS.

"During the past year a number of applications have been presented to me by subordinate Lodges, asking the privilege of conferring the degrees of symbolic Masonry in a less time than the laws of the Grand Lodge prescribe. Persons desirous of removing from one State to another, or traveling westward to the Territories, who, in all probability, have lived for years within sight of a Lodge room, being suddenly prompted by a 'sincere desire of being serviceable to their fellow-creatures,' present themselves as candidates for the mysteries of Masonry, and earnestly ask, in consideration of the fact that they are willing to receive the degrees and register their names as members of the mystic Brotherhood, thereby elevating the standard of Masonry in the scale of excellence and merit, that the laws and usages of the Grand Lodge should be declared suspended and inoperative, in order that they—'good fellows'—should be entered, passed and raised in the short space of one week. In every instance I have decided adversely to the prayers of the petitioners."

PROSELYTING.

"There is a practice, fraught with much evil to Masonry, gradually growing upon us in this jurisdiction, and, unless promptly checked, will work much injury to our beloved Order—I allude to the solicitation of Masons to induce profanes to become members of the Masonic Fraternity. Disguise this humiliating subject as much as possible, the fact is apparent. When we see Lodges, young in years, and, I may add, in experience, crowded with work to such an extent that three or four meetings in each month will not enable them to do the work, the conclusion is almost irresistable that undue influences must have been brought to bear upon the numerous applicants for our mysteries.

"I need scarce tell you that the course, if persisted in, will have the effect of lowering the dignity of Masonry in the minds of all intelligent men. Freemas nry should be sought after by the good and true. Its votaries should never seek to induce any man, however exalted, to enroll himself among us. He must come of his own free will and accord, 'unbiased by friends and uninfluenced by mercenary motives.' This is, you well know, a solemn declaration, and should be made in all truth and soberness. If Masons rightly understood and correctly appreciated the teachings of the Order, they would not be guilty of such conduct; but, unhappily, at the present day, there are too many among us who, desiring to use Masonry for the advancement of their own personal interests, will seek to induce men of real, or supposed, influence to enter the Order, so that they may use them for their own selfish purposes. Brethren, this should not be; and I hope this allusion to the practice will be sufficient to induce Masons not to be guilty of such indiscretion in the future."

OUR "ERRING BRETHREN."

"The prospect of a substantial and permanent peace becomes brighter every day, and it is not too much to say that in a few months at furthest, 'swords will be beat into ploughshares and spears into pruning hooks.' When this great blessing is bestowed on us, many, very many, of our absent Brethren, whom we used to greet in former times, will return to Missouri, broken in health and spirit, it may be, utterly destitute, and scarcely able, from the wreck of their remaining property, to sustain themselves and families, if they satisfy the requirements of the civil law. If they are permitted, by legal authority, to drag out a few short months or years in view of the graves of all most dear to them, and of their desolate hearths, do not, I entreat you, my Brethren, add to their misery by failing to recognize them as Brethren. Remember that none of us are free from faults, moral, social or political, and, remembering this, let us bear with the infirmities of our erring Brethren, pardon their errors, and be kind and considerate to them; remember that a cup of cold water given in a kind and forgiving spirit, a gentle word fitly spoken, will fall upon the human heart like music wafted over a calm and placid lake, on a bright summer's eve, and will revive all the generous emotions and noble aspirations of former years. Then, my Brothers, let us do unto our returning Brethren all kind and affectionate acts as become Masons, and make them feel, if they never felt before, that the mysterious chain of Masonry, though tried in a thrice-heated furnace, is as strong and enduring as the immutable laws of truth and justice."

BROTHER A. O'SULLIVAN.

The Grand Master closes his very excellent address with the following beautiful and well merited compliment to our esteemed friend and Brother, the Grand Secretary:—

"I cannot close this address without returning my most sincere and heartfelt acknowledgments to R. W. A. O'Sullivan, 'the keystone of the arch of Masonry in this Grand Jurisdiction,' for his uniform kindness and courtesy to me during the past year, for the faithful and satisfactory manner in which he has discharged the onerous and responsible duties of Grand Secretary, for the promptness with which he has answered my every letter of inquiry, and for the valuable information given upon vexed questions of Masonic law and jurisprudence. Permit me to assure you, my venerable, beloved Brother, that I feel all those emotions of gratitude which your affectionate, kind, fraternal and fatherly advice, counsel and admonition are calculated to inspire. And I earnestly and devoutly pray

Almighty God, that when your light shall be no more visible in this earthly temple, when you shall have been summoned to take up your line of march through the dark and turbid waters of Jordan into the dreamless regions of the dead, that your pathway may be illuminated by the benignant smile of a reconciled Saviour, and you raised triumphantly, through 'the merits of the Lion of the tribe of Judah,' to the all perfect Lodge above, where the Grand Master of heaven and earth presides, and receive the refreshment your labors 'in this work of patience and labor of love' have so richly merited."

ASSASSINATION OF THE PRESIDENT.

Bro. O'Sullivan concludes his Report on Foreign Correspondence, which is as usual with him a very good one, with the following warm and eloquent reference to the death of the late President:—

"Members of the Grand Lodge of Missouri, a terrible calamity has occurred in our country, in the assassination of the Chief Magistrate of this Republic. Just as we were emerging from the horrors of civil war; when the angel of peace, with countless blessings in her train, was about to return to the home from which she had been so rudely banished; when the earnest, enlightened friends of our republican form of government were congratulating each other on the stability of our institutions; at such time, when all the genial feelings of Abraham Lincoln's nature were about to be brought into full activity, and when the hopes of thousands, who knew the moral worth of the man and the kindness of his heart, were raised to the highest pitch; at such time, when totally unconscious of danger, the fell hand of a murderer arrested the pulsations of his heart forever, and the spirit of the incorruptible President of the United States returned to the God who gave it. That we, as Free and Accepted Masons, regard with horror this crime, it is scarce necessary to say—believing, as we do, that a greater misfortune could not fallen on our country—but we may profit, to some extent, by the lessons of forbearance and mildness which he not only taught, but practiced, immediately before his untimely end. Let us, as Masons, learn from him; that if, in the providence of God, Brethren, heretofore misled, return to their homes among us, in conformity to lawful authority, we will not ignore their claims upon our sympathy and charity. Let us extend to all such of our mystic Brotherhood a warm greeting. In our Lodge rooms let all, who are found worthy, feel that they are once more at HOME. Let us, who have adhered to our Government through all the trials of the past four years, teach them, by our course of action, that while we rejoice with grateful hearts at the return of peace and the unity of our Government we yet remember our solemn engagements; and in this, their time of trouble, of sorrow and of suffering, that we commiserate their misfortunes, and sympathize in their afflictions. Let no unkind, unmasonic language fall from our lips in our intercourse with each other. Let the past be as much as possible buried; and let us look forward with a well-grounded hope, that purified, as if by fire, we will come out into the broad noonday sun of righteousness better citizens and better Masons. Let us learn to subdue our passions, and improve in morality and virtue; humbly looking to God as our Heavenly Grand Master, and continually invoking his blessings upon all our laudable undertakings.

MASONIC CELEBRATION IN EAST GREENWICH, R. I.

ST. JOHN'S DAY was celebrated by the Masonic Order at East Greenwich on Monday, the 26th inst. An excursion train left Providence for that place about 10 o'clock, A. M., conveying the members of the Grand Lodge, and St. John's Encampment, and representations from various subordinate Lodges in this city and other parts of the State. On arriving at Greenwich these united with other delegations and proceeded to the various halls provided for their reception.

The Grand Lodge was opened in the usual form in the hall of King Solomon's Lodge, No. 11, and then proceeded to the M. E. Church, under escort of St. John's Encampment of Providence, (which was under command of Senior Warden A. Crawford Green,) and accompanied by members of the Fraternity from different parts of the State. The Knights were in full regalia, and the American Brass Band headed the procession, which attracted much attention from the citizens of Greenwich. At the church, R. W. Thomas A. Doyle, Grand Master, presided. The following Grand Officers were also present:—

Lloyd Morton, D. G. M.—Moses Fifield, G. S. W.—C. Joseph Fales, G. J. W.—G. T. Swartz, G. Treas.—C. D. Greene, G. Sec.—Wm. Bodfish, G. S. D.—O. E. Greene, as G. J. D.—John Turner, as G. S. S.—John Clark, as G. J. S.—Wm. B. Snell, G. S. B.—Benj. Tallman, G. P.—E. B. White, G. T.

After appropriate religious services, conducted by the Assistant Grand Chaplain, Rev. J. T. Edwards, singing by the choir, and music from the band, an oration was pronounced by Rev. Bro. Charles H. Titus, Grand Chaplain. He congratulated the members of the Order on the advent of peace. This day is the first anniversary since the commencement of the war which has been celebrated with the old time interest. The first year of the rebellion there was no celebration. The second year the Grand Lodge met at Portsmouth, R. I., and established Eureka Lodge. The third there was a clam-bake at Smith's Palace. The fourth year the Grand Lodge, by invitation, assisted in the laying of the corner stone of Trinity M. E. Church, Providence. The numerous accessions to the membership of the Order, which have signalized the past year, are not of necessity a benefit. During the war Masonry has commended itself to the hearts of men by its humane influences, mitigating the horrors of civil strife. In conclusion, the speaker urged a zealous cultivation of the virtues which lie at the foundation of the Masonic system.

After the exercises, the procession re-formed and marched to Chippewanoxett, about a mile north of Greenwich, where a dinner was provided for upwards of three hundred people, by S. W. Read. The celebration was quiet and social. Speeches and toasts were not included in the programme. The excursionists returned to this city in a special train. During the trip the band regaled the company with some of their choicest pieces, receiving hearty applause.—*Prov. Journal.*

A QUESTION OF JURISDICTION.

A DIFFICULTY has arisen between the Grand Lodges of Washington Territory and the State of Oregon, presenting a somewhat novel phase of the question of Grand Lodge jurisdiction, and likely to give rise to considerable acerbity of feeling before it is adjusted. The facts in the case are these:—The Lodges in the Territory of Washington held a convention and formed a Grand Lodge in the usual and lawful way; this Grand Lodge was everywhere acknowledged as regular, and of right assumed jurisdiction over all the Territory designated on the maps by the name of Washington. Subsequently, Congress set off a portion of Washington Territory to form the new Territory of Idaho, and erected therein the ordinary civil government. A number of Brethren residing at Bannock city, in that part of Idaho Territory which had been Congressionally sliced off from Washington, petitioned the Grand Master of Oregon for a Dispensation to form a new Lodge, which petition was favorably entertained, the Dispensation issued, and ultimately, the Charter followed. M. W. Bro. Reed, Grand Master of Washington, learning that the petition had been sent to Oregon, protested against its reception there as an invasion of his "personal franchise," and of the rights of his Grand Lodge in the premises. On the part of M. W. Bro. McCracken, Grand Master of Oregon, it was claimed that, there being no Grand Lodge in Idaho, it was and is vacant territory upon which any Grand Lodge may enter, so far as to charter Lodges. Brother Reed rejoins that Congress has no power to legislate on Masonic affairs; that no act of theirs could restrict or extend Masonic jurisdiction, and that the Grand Lodge of Washington cannot be deprived of the jurisdiction originally claimed by her, except by the establishment of a regular Grand Lodge in the new Territory. Each side fortifies itself with precedents, arguments, and authorities *ad libitum*, and each, no doubt, sincerely believes itself right. We have carefully read both sides, as presented in a pamphlet sent us from the scene of action, and can perceive no difficulty in the case whatever. The only Masonic law in the premises, is one of custom or geneaal consent; for Grand Lodges, it should be remembered, are a modern outgrowth from the original sovereignty of particular, or as we now call them, subordinate Lodges—the first being the Grand Lodge of England, established so recently as 1717. Among Grand Lodges the law of jurisdiction is, that each one exercises of right sole and unrestricted authority within the political boundaries of the country, State, or Territory, in which it may be located, and nowhere else, save in the case of territory, open alike to all the Grand Lodges of the world so far as to plant subordinate Lodges there. The only question then to be decided is, whether Idaho is vacant territory? Grand Master Reed claims that it is not, because his Grand Lodge having once exercised sovereignty over it, cannot be removed, or be deprived of that sovereignty except by the establishment of a Grand Lodge of Idaho, wherein we think he is mistaken. It is a landmark of Masonry, that Masons are everywhere and always to be obedient to the powers that be, and to respect the civil authorities in the exercise of their functions. Now, it is beyond dispute that Congress has, by the law of the land, full and unquestioned authority over the territories until they become sufficiently populous to apply for and receive admission into the Union, as States, hence there can be no doubt that in Congress there was both the power and the right to set up the Territory of Idaho, and to include in it a portion of the territory formerly included within the boundaries of Washington.

The line thus ordered to be drawn defined the political limits of Washington Territory, and all land outside that limit was so completely severed from it as though it had never been in it. According to the Masonic law of custom, that line marked the limit of jurisdiction belonging to the Grand Lodge of Washington as clearly and as definitely as if it had never extended beyond it, and the slice taken off by lawful authority necessarily became vacant territory, except in so far as any Lodges which the Grand Lodge of Washington might have planted there previous to the excision would still continue to owe it fealty and allegiance, which would not interfere, however, with the right of other Grand Lodges to institute subordinates there, as in the case of Oregon in establishing Idaho Lodge.—*N. Y. Despatch.*

GRAND ENCAMPMENT OF MISSOURI.

THE above Grand Body held its Fifth Annual Communication at St. Louis on the 15th of May last. There are four subordinate Encampments in the State, three of which were represented. There was also a full board of Officers present, together with a number of visitors. The business was chiefly local and not of much importance beyond the jurisdiction. The work was exemplified by St. Louis Encampment, and a Charter was granted for "Excalibar Commandery," at Hannibal. The Report on Correspondence was from the pen of Sir Knight O'Sullivan, and is a concise and comprehensive paper. We give the concluding paragraph:—

"Our Report for the present year is ended, and we would submit it without comment did we not desire to express our horror and detestation of a crime unparallelled in the history of this country, namely: the assassination of our Chief Magistrate. While the nation was rejoicing that peace, with unnumbered blessings, was about to revisit us, and friends and Brethren, long estranged, were again to be re-united, the murderous act of an assassin shrouded the whole country in gloom, and caused the hearts of the true and faithful to tremble for the stability of the best Government on earth; but, thank God, the agony is robbed of some of its bitterness, and while we, as gentlemen and Christian Masons, mourn in common with our fellow-citizens the loss which the country has sustained in the death of a wise and honest Chief Executive, let us return our sincere thanks to Almighty God that the Republic is as strong and enduring as it ever has been, and will so continue as long as truth and justice shall influence the councils of its rulers."

The officers for the current year are as follows:—

Sir Thomas M. Wannal, Grand Commander; Sir Geo. Frank Gouley, Deputy Grand Commander; Sir Josiah Hunt, Grand Generalissimo; Sir J. F. Aglar, Grand Captain General; Sir Rev. John D. Vincil, Grand Prelate; Sir Martin Collins, Grand Senior Warden; Sir J. A. H. Lampton, Grand Junior Warden; Sir W. N. Loker, Grand Treasurer; Sir A. O'Sullivan, Grand Recorder; Sir Hampton Woodruff, Grand Standard Bearer; Sir James McDaniel, Grand Sword Bearer; Sir Wm. H. Stone, Grand Warder; Sir Thomas Harris, Grand Sentinel.

THE CARBONARI.

Among other presumptively affiliated Bodies it is especially charged that the Carbonari are the direct emanation of Masonry, and against this secret association the thunders of the Vatican are particularly levelled, for, without the dethronement of the Pope, all dreams of united Italy would become an idle fantasy. Apprehension as to the security of the Pope, threatened by loss of temporal authority, forms therefore the ground plan for antagonism, on the part of his adherents, to all secret societies, for to the selfishness of the sovereign all interests of the Church and of humanity are but secondary in the eyes of enthusiastic bigots. Hence Freemasons, in Catholic countries, are daily shocked at being denied participation in the last offices of friendship to Brethren, dying within the body of the Masonic Order, simply and solely because ignorant relatives neither comprehend nor contemn the ill founded prescription of an arrogant clergy.

The Italian Carbonari, avowedly advocating the unity of Italy and the reformation of the Church, are in no wise of Masonic origin. They are the modern advocates of a religio political principle, which, after having been conserved for many centuries amid the forests of France, was transplanted to Italy in 1515, in the train of an army, with which Francis I. sought to liberate the oppressed Milanaise. The very title of Carbonari exhibits its origin, for, as Gustavus Vasa detected a dominant spirit of liberty, coupled with exercise of charity, amid the hardy mountaineers of Dalecartia, so many a fugitive from royal and ecclesiastical persecution found refuge and hospitality amid the wood choppers and charcoal burners of the forests of Roussilon and Bourbon. The dense and almost impenetrable forests of middle Europe ever afforded a welcome asylum for the political outlaw, who secured a ready disguise in adopting the habits and employments of the honest people, scattered throughout their confines. In England the woodland provided a sanctuary for the oppressed, fleeing from the persecution of the invader, and even our nursery ballads to this day commemorate the patriot struggle of the Saxon freemen against Norman rule, in narrating the semi-fabulous freaks of Robin Hood and his band of foresters.

The Carbonari, otherwise styled Fendeurs—wood cutters—originated from the protective societies of the working men, who followed this exposed and dangerous business. Those simple peasants, dwelling apart from each other, liable to violence and robbery, invented signs for the recognition of those of their class, and assembled in bodies as well for amusement as for protection. The disastrous events of the English occupation of France, during the reigns of Charles VI. and VII., peopled the woods with refugees, driven from their hearth-sides by a conquering army. Nobles, burghers and ecclesiastics, with women and children of every degree, sought the hospitality of these humble hewers of timber, and became members of their common family. Brave knights, learned men, noble ladies and gentle youths, affiliated with the existing fraternity of peasantry and assumed the emblems of an ancient plebian calling. From this point dates the commencement of Franc-Charbonnerie, or forest Masonry, existing to the present day, which became so prevalent among the nobility, that the monarch of France employed the fraternal appellation of the affiliated "cousin," to qualify his peers and dignitaries of the realm.

The bitter persecutions of the reformed, the political convulsions of religious wars, the interminable conflict between intelligence and authority, and, above all, the oppression of the Bourbons in Naples, have kept alive the utility and political organization of the Carbonari, who, in France, aspire to nought beyond the practice of charity and the rites of hospitality. In Italy, however, they, from 1814 to the present hour, maintain their fundamental doctrines of a United Italy and a reformed National Church. After half a century of reverses and successes they have partially accomplished their labors of proposed regeneration—laudable, it may be admitted, but in no wise founded upon the broad and philanthropic dogmas of Masonry, which, while striving toward the elevation of our race, especially discountenance the application of virtue or of benefit to a solitary people, or to a single nation. Above all, Masonry teaches the well-instructed Brother the sanctity of a universal faith. Consequently it is only through ignorance that the spirit of Freemasonry has been improperly attributed to associations designed for attaining political or sectarian aims.—*Northern Eagle.*

STAR LODGE, ATHOL.

The village of Athol is situated in the extreme north-west part of Worcester County, and is one among the many beautiful and thriving towns in the western part of Massachusetts. It is divided into what may be properly called an upper and lower village, of about equal size,—though the population probably ponderates in favor of the upper or older part of the town, the lower, or depot village having the more immediate advantage of being located on the Vermont and Massachusetts Railroad. Miller's river runs through the town, affording water privileges that are invaluable to its business prosperity. It is surrounded by lofty hills, from the tops of which is presented one of those fine and picturesque panoramic views that are rarely to be met with out of New England. It has a population of about 3,000 inhabitants.

The new Lodge had been working during its year of probation in the lower village, but not being so well accommodated, nor, as a majority of the Brethren thought, so centrally situated for the convenience of all parties as was desirable, it was early determined that, should the Grand Lodge see fit to grant it a permanent Charter, its future meetings should be held in the upper village. This was doubtless a wise determination, and perhaps as satisfactory as the case would admit of. The question of location having been settled, the Brethren next turned their attention to a proper place in which to hold their future meetings; and in this they have been eminently successful. Their new hall is well located near the "Summit House,"—is of convenient size, finely frescoed and decorated, and richly and appropriately furnished. It adds another to the many tasty Masonic Halls for which Massachusetts stands pre-eminent among her sister States.

The Proceedings of the Lodge for the past year having met with the approval of the Grand Lodge, that Body, at its Quarterly Communication in June, granted it a permanent Charter; and on Thursday the 20th of July, the Grand Master with his Officers, visited Athol for the purpose of giving to it a permanent organization The occasion was one of public as well as of Masonic interest. It was a sort of gala day, in which the town united with the Brethren in giving to the strangers a warm and cordial reception. Extra trains of cars were run in different directions, and there were present large delegations of Brethren from Aurora Lodge, of Fitchburg, Hope Lodge, of Gardner, Republican Lodge, of Greenfield, and Harmony Lodge, of Northfield; and smaller delegations from other more distant Lodges. It is estimated there could not have been less than 250 or 300 Masons in attendance. The ceremony of CONSECRATION took place at 12 o'clock, and in presence of as large a number of Brethren as the Hall and its ante-rooms could be made to hold. At the conclusion of this ceremony, M. W. Grand Master PARKMAN addressed the Brethren of the new Lodge, on the importance of the responsibilities they had assumed; the necessity of harmony and united co-operation in the duties that would in future devolve upon them, and their obligations to each other and to the Fraternity at large,—reminding them that the jealous eye of the community would be upon them, and that their future destiny, for good or evil, was in their own hands. He occupied about forty minutes, and urged his points with great force and eloquence. The address throughout was listened to with profound attention and received with the highest satisfaction.

The Lodge then took a recess until 2 o'clock, P. M., when the Ladies were admitted, and the Hall was DEDICATED with the usual ceremonies. At the conclusion of which, a procession was formed by the Grand Marshal, and the company were conducted into the large hall of the "Summit House," to dinner. Tables were here spread for between 300 and 400 guests, and every seat was occupied. The dinner was a good one for the season of the year, and in view of the large number to be provided for. As usual on such occasions, this part of the exercises of the day was concluded by brief speeches by the Grand Master, by R. W. Wendell T. Davis, of Greenfield, (S. G. W.,) by Rev. Mr. St. John, of Worcester, and by several other Brethren whose names have escaped us,—the whole being appropriately interspersed with singing, by an excellent Quartette Choir.

At half-past 6 o'clock in the evening, the company, with as many of the ladies and gentlemen of the village as could find space to sit or stand in, were assembled in the Unitarian Church, for the INSTALLATION of the Officers of the new Lodge. The number of persons present could not have been much less than 500. The ceremonies of Installation were performed by the M. W. G. Master in his usual clear and impressive manner.

An address was then delivered by the Rev. Mr. St. John, of Worcester, on the Ideal, the Religion, and the Politics of Masonry. These several points were logically and philosophically stated, and argued in a clear and forcible manner, but owing to the lateness of the hour, and the confusion occasioned by many of the Brethren being under the necessity of leaving to take the cars, the speaker was hurried in his delivery and subjected to the disagreeable necessity of omitting so much of his argument as to mar and detract from its completeness. It was, however, an able performance, and was well received by the still large audience remaining.

Thus closed a very agreeable day of duty and festive enjoyment. The Brethren of the new Lodge were unremitting in their efforts to promote the comfort and pleasure of their guests, and the Officers of the Grand Lodge are especially indebted to them for many kind personal attentions.

We availed ourself of the opportunity afforded by our trip as above described, to spend a day with our esteemed Bro. E. D. Bancroft, Grand Lecturer, at the old town of Groton, and to visit the scenes of our early childhood, and to renew the acquaintance of some near and dear friends and relatives whom we had not seen for half a life time. But alas! we were too soon reminded of the words of Charles Lamb—

"I have had playmates, I have had companions,
In my days of childhood, in my joyful schooldays:
All, all are gone, the old familiar faces."

Few indeed were left among the living, and they had long since reached that period of life when, it is written, "the almond tree shall flourish and the grasshopper be a burden." There were, however, reminiscences remaining, which, for us, possessed a peculiar, though mournful interest. The "old farm house," where our ancestors once lived, and where we, in our youth, passed two or three joyous and hopeful years, still remains: the spot once covered with thick woods, where, led by the guiding hand of a loving relative, we used to ramble and gather berries and flowers: the old "well," with its "oaken bucket,"—the familiar barn,—the pleasant meadow,—the favorite apple tree, the first to ripen its fruit, and beneath which we once lost a penny,—a loss more calamitous and longer remembered than thousands of pennies since lost,—the little "old school house," or rather the spot where it once stood, now covered with one of different material,—where we first learned to lisp the letters of the alphabet,—the old "grist mill," in the adjoining town, where the yellow corn of the home-farm was converted into golden meal,—the river, where we first saw the hideous fish called the lamprey eel:—these and many other equally interesting spots, all reminded us that we were once a boy.

We also had the pleasure of calling upon our zealous and beloved Brother Luther S. Bancroft, of Pepperell, and making a sort of Pilgrimage to the beautiful eminence which, in his Masonic zeal and love, he designates as Mt. Lebanon, and where he has for many years, either alone or surrounded by his Brethren, celebrated the nativity of the Mason's patron Saint, John the Baptist. It is a beautiful eminence, and while standing upon its summit and viewing the rich and varied landscape spread out before us, we could not but sympathize with our good Brother in the desire of his heart, that he might live to see rising from its top a public literary, or eleemosynary institution, into which the Masonic element should enter. But we are exceeding our limits. The whole excursion was one of marked interest,—a green spot about which the memory will long love to linger.

The following is a list of the officers installed:—

Andrew Atwood, W. M.; D. W. Houghton, S. W.; O. C. Knox, J. W.; G. W. Black, S. D.; E. Smith, J. D.; John H. Williams, Sec.; E. Sheppardson, Treas.; H. B. Adams, S. S.; A. S. Chubb, J. S.; E. L. Hunt, Chaplain; Amos Cheney, Tyler; E. T. Lewis, Marshal.

THE NEW GRAND MASTER OF FRANCE.

At the recent Annual Communication of the Grand Orient of France, two questions of more than ordinary importance were presented for adjudication. One, was the new Constitution which has been in preparation for more than a year past, and which, as finally passed by the committee, was calculated to place French Masonry on a better footing than ever before; and the other, the election of a Grand Master to serve seven years. Had the late Marshal Magnan lived, he would doubtless have been unanimously re-elected, as, to a certain extent, is manifest in the selection of General Mellinet to succeed him. The General, who is the son and grandson of Brethren who have heretofore occupied distinguished positions in the Craft, is a member of the French Senate, Chief of the National Guard and Grand Cross of the Legion of Honor, was born at Nantes in 1800, and is consequently well advanced in life. In the various offices, civil and military held by him, he has always distinguished himself, and he will no doubt add lustre to the exalted position to which he has been advanced by the voice of his Brethren. The proposed new Constitution is a model of brevity, containing but forty-three sections.

CELEBRATION OF THE 24TH OF JUNE IN VENICE, BY BOSTON BRETHREN.

We have received the following interesting account of the celebration of St. John's day in Venice, Italy, from P. G. Master Wm. D. Coolidge, Esq., who is travelling in Europe, in company with Dr. Lewis, Rev. Mr. Alger and Bro. Fisher, and who unexpectedly met there P. D. G. Master S. D. Nickerson, Bro. Galloupe, and another Boston Brother, whose name is not given. They were all Knights Templars, and the meeting appears to have been as joyous as it was unexpected. The four Brethren first named, were on their way from Rome to Paris, and may be expected to arrive home about the 1st of October. We are happy to add that, during their absence, they have been blessed with health; protected against accident, and enjoyed all the pleasurable anticipations of their excursion. The account will be read with peculiar interest by their friends and Brethren at home:—

Venice, June 25, 1865.

Dear Bro. Moore—How can I adequately express to you the scenes and enjoyments of the past four hours! The 24th of June, the anniversary of our patron Saint, celebrated here in this enchanting place, by seven of our Brethren, accidentally meeting here on this joyous anniversary! It has been an occasion so memorable to us and so remarkable, I doubt if such ever took place before. Here were represented Past Gr. Masters and present Deputy, Prelates, Knights, Companions, Thirds and Thirty-thirds,—Brothers all, and all from our good city of Boston. We resolved to make it an occasion, for surely the elements were here. First, like good Christians and lovers of good music, we attended Mass at the Cathedral of St. John, thence to the festive board, where we further enjoyed the day, according to the manner of Masons; and as so sensibly enjoined by our first most excellent Grand Master—The Grand Body and its subordinates—the Board of Trustees—friends and Brothers, sweethearts and wives, and all the loved ones, were remembered, and as the incense rose this morning in the Cathedral, so rose our hearts in gratitude for the enjoyments of this day. But a new happiness was in store for us: our good Prelate, "whose thoughts are always full of blessed memories," suggested a serenade to the American

Consul here, our amiable and talented countryman, Mr. Howells, and his lady. With advice of our venerable guide and counsellor, and the activity of our young Brother and companion du voyage, a band of thirty musicians and singers was soon engaged, and at the proper hour, when the young moon was just setting, we lighted our lanterns, and so paddled the light gondolas up the Grand Canal to the residence of the Consul. As we glided along, the sweet music from our band attracted great numbers, so that our train of gondolas on arrival, made a long procession. In rounding before the residence of the Consul, we sang the "Star Spangled Banner," and immediately it floated to the breeze from the balcony; three rousing cheers greeted it, followed by "My Country 'tis of Thee," and after the serenade, "Home, sweet Home"—always so beautiful, but never sounding so sweet as now. As it was responded to from the balcony, we glided away, forming a scene of enchantment and beauty, to which our moist eyes bore testimony and our hearts throbbed with unutterable emotion.

After serenading the Russian Consul we halted under the spacious arch of the Rialto, and here our Italians poured forth their sweet music. Such a scene in such a place, mingled with an occasional "pop," and something sparkling!—from the gondola of a Russian gentleman,—formed altogether a scene of loveliness that a Byron's pen alone can describe. We returned through the quiet canals of the city to our hotel, and as we passed, "up flew the windows all," to see what those gay and festive youths were doing in drowsy Venice! Thus ended the 24th, all at home remembered,—and we thinking we heard an echo which sounded very much like

"We wish they were here"

God save our native land through her trials! Oh! how deeply have we sympathized with you all at home! May temperance guide our judgments; fortitude be given for every emergency; prudence in all our counsels; but stern and inflexible justice in all our decisions. And now for the mountains and lakes,—then to cross the Ferry from Cunard Dock in Liverpool to Cunard Wharf in East Boston, where warm greetings await the wanderers!

Affectionately and Truly, Coolidge.

A RELIC FROM THE RUINS.

Among the most valuable works of art which were destroyed by the late fire in this city was the superb Masonic statue of Washington, which was made in Italy by Powers, the celebrated sculptor, for Lodge No. 4, of Fredricksburg, where the distinguished hero and statesman was first initiated into the arts and mysteries of Masonry. Since the first occupation of Fredricksburg by the United States troops, after the breaking out of the war, this statue has been in Richmond, and when first received here it was put upon exhibition at the marble saloon of Mr. John W. Davies, on Ninth street, where it for some time attracted crowds of admiring spectators from all parts of the South. Subsequently, when Mr. Davies was required to vacate to the Confederate Government his saloon in the Mechanic Institute building, the statue was, by his order and under his immediate superintendence, enclosed in the original box in which it was contained when it was sent from Italy, and afterwards in slabs of granite, secured around with iron, in order to more securely preserve it from harm. The effect of the fire has rendered it entirely worthless, and the fragments are now scattered some distance around. The features and limbs are almost crumbled into powder, but the body still remains imbedded in the rubbish, with about half of it protruding from beneath. Numbers of persons have secured pieces from it, as relics of the fate and fall of Richmond.—*Richmond Whig.*

MASONIC ANECDOTE.

Few military men in the British Army have passed a more distinguished career than the late Lieutenant General Sir Charles James Napier. In Spain, whilst wounded in fierce conflict, and an uplifted sabre of an opponent over him, he made the Masonic sign, and the sabre descended harmless. but he then became a captive. So much for the honor and humanity of a French soldier. A similar occurrence happened to the gallant General in his brilliant latter period of service, and to the last he continued devoted to Masonry, which was exemplified in his dying hour near Portser, his death bed being attended by his son-in-law, Col. McMurde, and others, allied and belonging to the Fraternity, gazing, while prostrate, upon the trophies of victory which adorned his chamber, and upon the Brotherhood assembled therein, he passed from life in consciousness, calm and resigned to the will of the Great Architect of the Universe, undergoing, at his own request, the sublime degree of being raised as a Master Mason on his death bed, whilst the immortal spirit of this splendid soldier ascended to sit beside the Great Captain of his salvation. Every Master Mason will understand the master mind of this hero, whilst the uninitiated will see that in his record there is a truth revealed which they, without the light, cannot comprehend. An Old Master and P. G. Officer.

MEETING G. G. ENCAMPMENT.

Office of the Grand Master of Knights Templars of the United States of America.
City of Washington, July 21, 1865.

Charles W. Moore, Esq., *Ed. Freemasons' Magazine, Boston.*

My Dear Sir and Bro.—Will you do me the personal favor to say in your next issue, that Committees of Washington and Columbia Commanderies of Knights Templars, of the city of Washington, were appointed a few weeks since to make necessary arrangements to attend the next meeting of the Grand Encampment of the United States, at Columbus, O., as organized Bodies. Letters have been addressed to the various Railroad Companies, and an arrangement has been made by which round tickets, good for thirty days, will be issued from Washington to Columbus and return.

To Delegates from the Eastern, Middle and Southern States this will be a most desirable route, as it is the cheapest, and will afford them an opportunity of visiting the Capital, and passing over that great thoroughfare to the West,—unsurpassed in the magnificence of its scenery, and made historical by some of the most thrilling events of the late war.

Faithfully and Fraternally, B. B. French.

MASONIC CHIT CHAT.

Triennial Meetings The Gen. Grand Chapter and the Grand Encampment of the United States will meet at Columbus, Ohio, on the 5th of Sepetmber next. It is expected that both meetings will be largely attended.

Robbery. The house of Dr. Lewis, of this city, in the absence of the family, was broken into about the 17th of last month, and robbed of a variety of articles amounting in value to two or three hundred dollars. Among the articles stolen were several Masonic Jewels. As near as can be ascertained, among them were a Past G. Master's Jewel, a compass with the points extended on a quadrant, and the all-seeing eye between the legs of the compass, in blue enamel; a Rose Cross Jewel, in gold, being a Cross with a Rose on the bar, and a Pelican at the base; a Past Master's Jewel, in gold, with the points of the Compass extended on the Square; a double-headed Eagle, in silver, with a crown in gold and red velvet; and a Patriarchal Cross, worn on the cap of a Templar. It is not improbable that some of these Jewels may find their way into other cities and be offered for sale. Brethren will oblige by notifying us should any such be offered for sale under circumstances in any respect doubtful.

☞The attention of Brethren proposing to attend the meeting of the General Grand Bodies at Columbus, next month, is directed to a note from Sir Knt. French, given in a preceding page.

Fire We regret to learn that the Hall of Day-Spring Lodge, at Monson, in this State, was destroyed by fire on the night of the 23d of June last, and that the furniture, regalia, Charter, and all other property, except the Records, were lost. The Hall was a very neat one, and was handsomely furnished. The loss is about half covered by insurance.

Impostor. We learn that a person by the name of Gross, a Pedlar, is travelling about this State and visiting the Lodges, wherever he can gain admission. He is reported to us as an impostor.

Officers of the Grand Lodge of R. Island for 1865. Thomas A. Doyle, G. M.—Lloyd Morton, D. G. M.—Moses Fifield, G. S. W.—C. Joseph Fales, G. J. W.—Gardner T. Swarts, G. Treas —Chas. D. Greene, G. Sec.—Emerson Goddard, G. S. D.—Israel M. Hopkins, G. J. D.—James F. Smith, G. S. S.—Joseph M. Marchant, G. J. S.—Henry F. Smith, G. Marshal - Rev. C. H. Titus, G. Chaplain—Israel R. Sheldon, G. Sw. Bearer—Benjamin Tallman, G. Pur.—Daniel Babcock, G. Lecturer—E. B. White, G. T.

Sir Christopher Wren's Mallet At a late general meeting of the London and Middlesex Archæological Society, the original mallet, with which it is said King Charles II. laid the first stone of St. Paul's. was exhibited. By the kindness of C. J. Shoppee, Esq , the honorary secretary, I have been furnished with a copy of the inscription, which is on a silver plate, let into the head It is as follows, and I believe will be interesting to many readers of "N. & Q.":—

" By Order of the M. W. the Grand Master,
His Royal Highness the Duke of Sussex, &c.,
and W. Master of the Lodge of Antiquity,
and with the concurrence of the Brethren
of the Lodge, this plate has been engraved
and affixed to this
Mallet.
A. L. 5831, A. D. 1827,
To commemorate that this, being the same
Mallet with which
His Majesty, King Charles the Second,
leveled the Foundation Stone of
St. Paul's Cathedral,
A. L. 5677, A. D. 1673,
Was presented to the Old Lodge of St. Paul's
now the Lodge of Antiquity,
acting by immemorial Constitution, by
Br. Sir Christopher Wren, R. W. D G. M.,
Worshipful Master of the Lodge, and
Architect of the Edifice."

A. A.

Demorest's Illustrated Monthly, for the Ladies. The first No. of a new vol. of this splendidly illustrated Fashion Magazine, is now at the Bookstores, where the ladies will find it, or they can procure it by forwarding to the American News Co., 121 Nassau street, New York. It is a splendid work of its kind, and the ladies should patronize it.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXIV. SEPTEMBER 1, 1865. No. 11.

"SIDE DEGREES."—"ANDROGYNUS MASONRY!"

We have so frequently discussed in these pages the subjects indicated by the words we have placed at the head of this article, and so often and earnestly protested against the encouragement of them by our Brethren, that any further discussion would seem to be an unnecessary and profitless labor, were it not that the manufacturers and vagrant pedlars of them are incessantly at work, either openly or covertly, as best suits their trade, in the infamous occupation of circulating them over the whole country, to the disgrace of our Institution, and the moral and pecuniary injury of their innocent and confiding dupes. We say moral injury, because the direct and inevitable influence of "Androgynus Masonry," falsely so called, is demoralizing and corrupting to the female character. It originated in a licentious age, and its early and later history is characterized by its origin. No female of delicate sensibilities, and with a proper appreciation of the proprieties of her sex, can have any connection with it. Androgynal secret societies are not within the proper sphere of woman.

Legitimate Masonry has no "Side Degrees," and the pretension to the contrary is an unmitigable imposition, originating with unprincipled men for speculative purposes, and is calculated, as it is designed, to mislead and defraud the credulous and uninformed. Such degrees, if degrees they may be called, are wholly worthless for any useful purpose. They have no affinity or alliance with Masonry, and can never be properly named or considered in connection with it. No true Mason will have anything to do with them, if he respects and reverences the character and purity of his Institution as every Freemason should do. They are founded in fraud and made up of absurdities, and can only be correctly regarded in the light of a cheat and imposition. Masonry has degrees enough that are recognized as regular, and which are more or less extensively practised under competent authority, to satisfy the reasonable ambition of the most aspiring of its followers. If any desire more than these, or are dissatisfied with the Institution as it has been handed down from generation to generation, and as it now exists, even with the unfortunate changes and mutilations of modern times, or if they are not willing to take it and stand by "with all its imperfections on its head," our advice to them is to leave it and seek other sources of gratification, other fields of ambition, other spheres for the exercise of their talents at invention and improvement. The Masonic Institution is no place for them, and their continued connection with it can only result in disturbing the peace of others, without producing any compensating benefit to themselves. Masonry is not a proselyting association. It asks no man to join it, whatever may be his political or social position, or however desirable his acquisition; nor does it require that any shall continue their relations with it, or allegiance to it, any longer than may suit their convenience or pleasure. It does however demand that while the connection, thus voluntarily assumed, and as voluntarily continued, lasts, the individual shall respect its authority, obey its laws, and maintain its usages, without innovation, alteration, or addition. When he cannot do this, he owes it to himself and to the Institution quietly to withdraw. It is no place for reformers. That was tried by our Brethren in France in the latter quarter of the last century, and led to the manufacture of more than *eight hundred degrees!* purporting to be Masonic; and, as a natural consequence, to a corresponding irregularity, confusion, and depreciation of the Order, from which it has never been able to recover, and the effects of which are felt to this day, to a greater or less extent, in all quarters of the world, where Masonry has an existence. To this source may be traced the passion for those "androgynal" and "side degrees" which, if not checked, will prove equally disastrous to the Masonry of this country.

The following excellent article on this subject from the pen of our talented Brother H. G. Reynolds, Gr. Sec., of Springfield, Ill., is so much to our present purpose that we gladly transfer it to our pages. We find it in the Masonic Trowel, of which he is the editor, and which we take pleasure in recommending to our readers as a sound and conservative Masonic journal:—

SIDE DEGREES.

No Master Mason, well informed, will say upon his honor that side degrees, or anything akin to them, as connected with Masonry, are Masonic, useful, or, in any general sense, beneficial.

Those conferred upon Masons alone are a reproach and slander upon all that is honorable and holy, besides being positively mischievous, useless, and degrading. They are, so far as we know, generally abandoned in the West.

The rage is now for female Masonry, and adepts travel the country to confer degrees upon women, for no motive whatever but mercenary ones, and the innocent victims are told with an honest air that they are Masons. We care not who may have advocated or patronized this matter, nor how high their rank or extended their influence; recent events indicate the path of duty too plainly for us longer to refuse or neglect to walk in it.

In taking the position we do, a feeling of pain crosses over us; for while we plainly say that a woman cannot be made a Mason, yet we cannot deny that this position will be regarded with disappointment and sadness by many excellent ladies, whose good opinion we do earnestly covet, and which we desire to retain. It is as much for their sakes that we write this article as it is to expose a worthless imposition of no mean pretensions.

That excellent Brother who conferred a degree similar to the 1001 displayed no small wit, but much valuable irony, when he represented that Nebuchadnezzar founded the Order of the Three Rings, for the purpose of exposing the bogus Institution of Freemasonry, founded by the greatest fool of his age, Solomon, King of Israel.

In our May and June numbers, we alluded to a matter in connection with what is called female Masonry, and we now proceed to give our reasons for resisting this innovation—for it is nothing less.

If Brethren see fit to manufacture degrees and confer them on their wives and daughters in order that, by some token or means of recognition, they may discover who are Master Masons, and thereby secure assistance, no one will object, *so long as it is kept clear from Masonry*, and is not given as Masonry. We do not know of a single instance where such has been the case.

If Brethren will manufacture degrees and confer them by way of pastime and as means of amusement, *wholly disconnected with Masonry*, there is no law against it. If any one desires to be sold, there are always enough who are ready to sell him. If a Mason wishes to explore the mysteries of the Sons of Malta, the 1001, and kindred things, let him go and pay for his folly. These things concern none but those engaged in them.

We propose to state briefly what Masonry has done, and what it provides for woman, and then follow with our objections to side degrees.

Every Master Mason *knows* that a woman cannot be made a Mason. He cannot assist in it; he is forbidden to do so; he has promised not to do so. It is a fundamental law, which cannot be changed, modified, amended, or repealed.

Is this any disparagement to woman? By no means whatever.

Freemasonry provides relief, support, guards, and restraints, for the benefit of a woman, such as no human ingenuity hath ever devised or ever will.

Freemasonry, from the time of Solomon, has recognized the power, goodness, tenderness, and loveliness of woman.

Freemasonry, alone, during all the ages of ignorance, intolerance, and barbarism, maintained the equality of woman with man.

It will be said that Mrs. Aldworth was a Freemason. A great ado has been made about it in books, publications, and in public addresses. In the face of all these we deny that she was a Freemason. Clandestinely witnessing the conferring of the first degree, and, overcome with the majesty of the scene, she endeavored to escape, but could not. The Brethren did the best thing they could, bound her in the usual manner to secrecy—nothing more. This did not make her a Mason, *for a woman cannot be made a Mason*, but it secured secrecy on her part.

So far as secrecy is concerned, if it were proper to do so, we would as soon intrust women with the secrets of our Institution as we would men. The idea that women are more faithless than men is a miserable slander upon woman, and an insult to Masonry.

We hope that our daughters and our young female friends, if they should marry, may marry Masons. We shall feel more certain that they will be tenderly treated, well provided for, and carefully nourished in sickness and health. Upon this we could write a book. We close this part of the subject by saying that we have never mis-led, deceived or trifled with the wives and daughters of Masons upon the subject of Freemasonry, and hope we never may.

What are the objections to these degrees which are conferred upon women? We answer, that the degrees extending from the Entered Apprentice to the Templar Orders, in the York Rite, and from the Entered Apprentice to the thirty-third and last degree in the Scotch or Ancient and Accepted Rite, are the lawful Masonic degrees. All others are clandestine, and solemnly forbidden. He who attains to the sublime summit of the Scottish Rite, can go no further. All side degrees, Memphisian rites, are to him heathen gods, and all connected with them idolatry. They must all be *discarded*. We need not go further, however, than the covenant of a Master Mason. Let every one ponder that.

As novel reading is pernicious to a student and inimical to correct moral perceptions, so are side degrees prejudicial to the study and practice of legitimate Freemasonry, and calculated to create a morbid desire for something new, exciting and unlawful.

We appeal to all the reflecting, hard-working Masons in our land, to bear us out in saying that side degrees have never wrought any good to our Lodges, or promoted a healthy Masonic feeling among the Brethren.

Long years ago, the Grand Lodge of Illinois banished them from all the Lodge rooms in her jurisdiction. The Grand Lodge of Wisconsin has done the same by constitutional enactment.

Benefits are a secondary condition in Masonry. Even these, as pretended to be secured by ladies, are limited, and, even where they might be claimed, constitute an exception instead of a rule.

For instance, the wife of a Master Mason takes the Eastern Star Degree. We presume that it has its signs and probably its signal of distress. Her husband has taken the degree, and she supposes that all or nearly all Master Masons have done the same. In a car, on a boat, at a hotel, in congregations, she gives the signal, and not one soul answers. She is told that Mr. C., Dr. F., Judge H., Rev. Mr. J., are Masons. She is well acquainted with each of them, but neither of them recognizes her tokens or signs. She gets no recognition at home or abroad. Why is this so? Because not one Mason in one hundred has taken the degree, and for the further reason that nine out of ten forget the signs and tokens as soon as received. The whole thing is a cruelty. Woman deserves better treatment. Far better is it for woman to rely upon the fact that she is a Master Mason's wife, mother, widow, sister, or daughter; for when she modestly does so every Master Mason's ears will be open. Where one woman is benefitted, twenty are grievously disappointed.

But the greatest of all objections are of a social and domestic character. There is scarcely a Lodge in the whole land where all the wives and daughters of all the members would agree to live on terms of equality with each other. It is unnecessary to more than allude to this. Every discerning Brother will see the truth of this at a glance. Of all troubles, deliver us from those where women are concerned. At such times, we retreat; other sensible men do the same. These degrees are conferred upon women because they are the wives and daughters of Master Masons. If so, then every Master Mason may claim them for his wife or daughter. The wife of lawyer A. objects to the wife of Dr. B. The ill-natured, gabbing wife of Squire C. gads about and flaunts her Masonry in every face, triumphing with great glee that she is ahead of the refined and charitable Mrs. Judge H. And so it would go. Every member of the Lodge chooses an initiate, but one man only chooses a wife, and upon the above principle of admission he may rule all his Brethren, and all their wives. The principle will not bear the slightest investigation.

Something should be done, however, for the benefit of a Mason's wife or widow. Every Master Mason should be provided at his raising with a diploma, and his widow or children should be provided with another at his death.

Side degrees, and notes, keys, and cypher are the father and mother of all clandestine Masonry. Let them be abolished and destroyed, and let the good and worthy wives, widows and families of Master Masons be provided with tangible evidence that the husband or father was a *worthy Master Mason*.

JURISPRUDENCE.

Where a candidate has been rejected and a new Lodge is afterwards established having jurisdiction over his place of residence, he may present his petition to the new Lodge; but he cannot be initiated without the consent and recommendation of the Lodge that rejected him.

Lodges under Dispensation have no jurisdiction to try charges against the members composing it. Such charges must be presented to the Lodge from which the petitioners hailed at the time of issuing Dispensation, or to the Grand Master.

AUTOBIOGRAPHY

OF THE

LATE BROTHER HENRY FOWLE, WRITTEN IN 1833.

[Continued from page 301.]

Tuesday, 11. Embarked at 7, A. M., on board the steamer Philadelphia and sailed thirty-eight miles down the river Delaware,—a charming river, from one to two miles wide.

Arrived at Philadelphia at 11, A. M., and took lodgings at the Gold Swan. On board the boat the charges were high, but the fare very good; here, the charges were very high and the fare not very good. After taking the necessary measures to meet our Brother Knights on the morrow, retired to rest at an early hour.

Wednesday, 12. Arose at 7, and after breakfast removed to more agreeable lodgings, kept by two sisters by the name of Pease, one of them thirty-three, the other thirty-six years of age, and both virgins; they were very polite, and very attentive, particularly so to our little party; they were from Connecticut, and of course partial to Eastern people. We then waited upon the Knights: their Grand Encampment was in session, but we could not then be admitted!

Finding no business was to be done we proceeded to view the city, Masonic Hall, &c.

Thursday, 13, and Friday, 14. Met in Convention, but found the Knights here very averse to a coalition as proposed,—not that they thought the measure useless, impracticable, or wrong,—but the fact was that they were completely under the control of the Grand Lodge; that Body having assumed an authority over all the Masonic Bodies in that State, and exacted and received a portion of the fines, not only of the Lodges, but also of the Chapters and Encampments. Several of the Grand Encampment were candidates for offices in the Grand Lodge, and dare do nothing which would curtail her revenue, lest they should not be elected to office. As it respected the Orders of Knighthood, they were ignorant as mules: we witnessed the reception of six candidates at one and the same time. After the ceremony was completed they asked Br. Webb what he thought of it. Webb asked if they wished him to be candid in his reply; they said, "by all means." "Well," said Webb, "if I had not heard you tell them that they were Knights Templars I should not have believed it." Their Grand Commander then desired Br. Webb to request two of his party to step out with two of theirs and exhibit all the signs, grips and words of each degree from the Entered Apprentice to the Knight of Malta, inclusive. Bro. Webb requested Bro. Snow and myself to gratify them. We accordingly stepped out with two of their officers, and having passed all the degrees, their Grand Commander asked his Grand Generalissimo: "well, Bro. H., what do you think of it: are you satisfied?" "Yes, Most Eminent; that we know nothing," was the reply. Hoping that something might turn up more favorable to our wishes, we continued to meet and argue with them for several days, until finding them totally incorrigible, we gave them up and prepared for our return.

In the intervals from business I visited the various curiosities with which this

city abounds. The Academy of the Fine Arts is a building of one story high, containing many specimens of painting, sculpture, engravings, &c., which cannot be viewed without pride and delight.

We visited also the hospital for the insane; it is a most noble institution, and highly honorable to the city and humanity. The buildings and gardens occupy one whole square, of about three acres. There are here about forty patients; they are mostly confined. We saw in one, however, the wreck of a most elegant figure, and of a still more noble mind; this was a beautiful and interesting young lady of twenty-two years of age. A young gentleman of this city paid his addresses to her, and they were to have been married in two or three weeks. Business called him to Baltimore about the time of the invasion of that place by the British troops; having considerable property in the city, he offered his services to assist in repelling the invaders, and was among the first who fell; his lovely girl on learning the dreadful news fainted, and lay a long time as dead,—happy would it have been for her had she never revived,—life, however, did at length return, but reason had fled forever. She conversed on various subjects with much ease and propriety, and no one would have thought her insane, until one of the company speaking, whose voice was supposed to resemble that of her deceased lover, the blood instantly mounted to her marble cheeks, her eyes assumed a brilliancy almost supernatural, she rose with a majestic air, raised her fine eyes and one hand toward Heaven, while with the other she forbade any one to follow; she quitted the room!

Saturday, 15. This morning I visited many fine streets, and also the Pennsylvania Bank; the latter is of white marble, and portico in front and rear, each supported by marble columns thirty feet high; it is said to be the most elegant building in the United States. In the afternoon visited Peal's Museum; it contains a most wonderful collection of natural curiosities,—from the monstrous Mammoth, down to the animalcule, which requires the aid of a microscope to become acquainted with,—on an attentive examination of the wonders here exhibited, one cannot forbear exclaiming, "great and marvellous are Thy works, Lord God Almighty, in wisdom hast Thou made them all."

Sunday, 16. At church: heard a preacher who was once a famous comedian; he gave us a good discourse in handsome style. Their churches here are elegant; but one thing, in my opinion, is wanting to complete the beauty of the city, and that is the beauty of steeples, there being but one solitary church spire in the city!

Monday, 17. Col. Fairman sent his carriage for, and accompanied us himself on horse back, to the water works on Schuylkill river. They are a most wonderful specimen of what may be done by money, perseverance and ingenuity. They supply the whole city with plenty of water, carried into, if desired, every room in the house, and over the house, if necessary. Not far from these works is a beautiful bridge composed of one arch, whose span is three hundred and forty feet.

Tuesday, 18. Visited one of the shot towers; it is of brick, thirty feet square at the base, gradually diminishing as it rises; it is two hundred feet high. On the top is a furnace for melting the lead, which is hoisted up by a large wheel;

when melted they pour it into a large kettle,—like a cullender,—pierced full of holes; in descending it meets with resistance from the atmosphere, and falls like rain into a pit at the bottom, which is filled with water; it is then scooped out and thrown into an oblong box, in which are various apartments, the box is then agitated to and fro, and the shot is found of various sizes in the different apartments,—No. 1, 2, 3, &c. 10,000 pounds of shot may thus be cast in one day!

This afternoon Col. Fairman accompanied us to Mr. Pratt's elegant seat and gardens, a few miles from the city. I am told that they are superior to those of Joseph Bonaparte, which are a few miles further out; indeed I can hardly conceive of anything more delightful,—here are beautiful views, elegant walks, fountains, grottoes, trees and plants of every kind and every climate; oranges, lemmons, limes; some in bloom, some green, and others ripe; beds of strawberries, of half an acre each, and the fruit as large as acorns; indeed I can hardly believe that the garden of Eden surpassed in beauty this enchanted spot. The difference in one respect is, however, truly great; for in that everything grew spontaneously, while this costs the owner $10,000 annually to support it. But Mr. Pratt is immensely rich, and always happy to exhibit all its beauties to the stranger or traveller. He received us graciously, and said we were welcome to examine every part,—there were hundreds of kinds of trees I had never seen; thousands of plants I had never heard of, and tens of thousands of flowers of the most beautiful variety, colors and odour presented themselves at every step; in short, nothing but the enchanting Houries of Mahomet were lacking to make this place equal to his paradise. Yet, so far is this enviable situation from exempting Mr. Pratt from the misfortunes and sorrows to which our frail nature is exposed, that I believe him to be at this moment the most unhappy of men; for the day before yesterday he consigned to the silent tomb his amiable lady,—who was suddenly called to the enjoyment of a more perfect paradise above! For her sake, and at her request, he had employed so much time and had expended such large sums of money; they had lived most happily together more than thirty years, and now the inexorable destroyer of human bliss had, in a moment, blasted all his hopes. Sic transit gloria mundi!

The observations respecting the ladies of New York will hold good, generally speaking, in regard to those of Philadelphia; there are, however, some very elegant figures here, and *they* are extremely so; but among the middle class you hardly find one lovely girl in a hundred of the females you meet in the streets, or with whom you fall in company; and there is scarcely a white domestic under twenty-five years in the city; the affairs of the house and kitchen being performed by blacks. When a pretty girl makes her appearance here, she is followed as some strange animal, and persecuted with the addresses of the beaux, until she either marries one, or surrenders at discretion.

Having spent much time with Knights here, and finding it impossible to effect anything satisfactorily, we resolved to turn our attention to New York.

Wednesday, 19. At 7, A. M., we accordingly left Philadelphia in a steamboat, and at Trenton took the stage, and after being jolted almost to pummice were set down at New Brunswick. During this land passage we were eight loads,—our carriage was the third,—and passing through a wood we heard a great outcry behind us; on looking out we perceived the next carriage on its beam-ends, and the passengers, male and female, huddled together and bawling for help; we immediately alighted and run to their assistance,—the hind axle had broken, which was the cause of their disaster,—we succeeded at length in hauling women off the men, and the men from the ruins, to set them on their feet again, and then there was such swearing, and fainting, and sobbing, and such a set of scarecrows was perhaps never seen,—some had lost their shoes; some their head gear; and one her petticoat; and all were tumbled and dirty as heart could wish; for the affair had happened near a fine puddle, which the rain had made the day before: however, no bones were broken, (except the *axle*,) and the passengers seated themselves upon the verdant turf to wait the return of their driver, who started for another carriage.

We resumed our seats, and, as before stated, were safely landed at New Brunswick. The weather was intensely hot. I was obliged to leave my window open; and while attempting to write, was attacked by myriads of gnats; so was obliged to extinguish my candle and retire to bed. I had just fallen asleep when I was attacked by a more formidable enemy than the gnats: a little cursed mouse, thinking to make a good supper, seized and attempted to devour me, beginning at the fore finger of my right hand; had he finished his supper, the finger at least would have gone, and this famous journal would have remained unfinished, and you, my friend, would have been spared the trouble of reading it.

Thursday, 20. Left New Brunswick, and after a long passage, (owing to some defect in the engine,) arrived at New York.

I have often read in novels and romances of the power of filial affection, but never saw it so beautifully exemplified as on this passage. On leaving Philadelphia my friends and myself were introduced to a gentleman by the name of Sheafe, and his two daughters, all of that city. He had been, three years before, striken by the numb palsy, was now a little better, but had not yet recovered the use of one leg and one arm; he was, however, very cheerful, and very good company. The eldest daughter was twenty-three, and the other eighteen years of age; the former by no means a regular beauty, but no angel from the heavens could have inspired more exalted reverence,—amounting almost to adoration,—than did her character and conduct to her decrepid father. She had left the city, where everything conspired to attach her to the place, rich to excess, beloved, almost adored by all who knew her, and about to be united to an amiable man, and of an age to enjoy life with the highest relish; yet she voluntarily forsook all to accompany her aged and infirm father to the Springs for the benefit of his health. She performed for him, with a cheerfulness which could not fail to render every service agreeable, the meanest offices, and would permit no one else to perform them. At night she had a bed placed for herself and lovely sister near that of her father, that she might be near if wanted. One day after dinner, she having washed her father, he threw his arm around her, and looking tenderly in her expressive face, he said, "come, Maria, now give your old father one of your best kisses?" "Sir," cried the amiable girl, "you forget that we are surrounded with spectators." "Never mind that, my love," said he, "if there be here a father who can disapprove the action, may he never know the happiness of an attentive daughter when he most needs her services to assist him in his infirmities, and her caresses to support his spirits under affliction." Without further hesitation Maria gave her father such a kiss, that I believe there was hardly a man within the sound of her lips, who would not have been willing to exchange situations with the old man (infirmities and all,) to have it repeated on his.

Friday, 21 June. Assembled with the Knights: took into consideration the formation of a General Grand Encampment: voted it to be expedient and necessary, and chose Committee, who would report to-morrow.

This evening, at her invitation, we visited Miss Vailant; we found there assembled several of her pupils, and also an interesting French lady, whose father was an eminent physician in the city, and formerly very rich in Paris, but lost the whole in the late revolution, and was happy to escape with life and his daughter; death, however, deprived her of his protection, and at the age of seventeen she married a gentleman of her own country, and a friend of her late father; he is thirty years her senior, and by repeated misfortunes they are much reduced; his amiable wife supports the family by the exertion of those talents,—with which she is amply furnished,—in teaching young ladies, the pupils of Miss Vailant, those accomplishments which she formerly acquired for her own amusement; she plays the piano forte to a miracle and sings divinely. Miss Vailant, ever attentive to please, omitted nothing to charm and gratify her guests, and I here passed the most delightful evening since my departure from home. At a late hour we parted, and, on reaching our lodging, found our landlady waiting for us. "Ah," cried she, "you Eastern folks, when from home, forget the hours; I fear you will learn bad habits." "No, Madame," I replied, "I hope not; and if you had been with us you would not have hurried us away." I then told her where we had been: she knew Miss Vailant, she said, and had always heard her, and her school, spoken of in the highest terms of approbation, and could not blame us for not making haste home.

Saturday, 22. The Knights assembled in Convention: the Committee reported a Constitution for a General Grand Chapter, which was accepted: the officers were elected, installed, &c. Having completed our business to our satisfaction, - without the aid of Pennsylvania,—the General Grand Encampment was closed.

Sunday, 23. Very hot; the mercury at 98 in the shade, at 10, A. M. This afternoon, at the polite invitation of Lieutenant Timothy Green, who is stationed at the fort on Governor's Island, we visited that formidable place. Mr. Green sent his barge for us at 4 o'clock, and received us with true politeness and friendship. Mr. Green is a Bostonian, and well acquainted with us all; he married the daughter of Mr. J. Martin, of Boston, and was desirous her parents might hear from me a description of her situation, she having arrived only a month since.

This fort is pleasantly situated, one mile and a quarter from the city, and commands the spacious harbor. The fort is mounted with 100 cannon, from 100 pounders down to 24s, and is called Castle Williams, in honor of Colonel Williams, who was the Chief Engineer at its construction. It is a mass of hewn stone, three stories high and nine feet thick, semi-circular, and a most formidable battery. When the frigate President lay here during the late war, the Commodore wishing to try the effect of balls upon the fort, brought the broadside of the frigate to bear upon the fort, and, at the distance of half a mile, let fly several 42 pound shot; they struck the Castle, but made no impression; one ball, however, entered a port in the second story, gouged a piece about half an inch deep out of a 32 pounder, and buried itself in the wall.

Lieut. Green, with great politeness, conducted us to every part of the fort, and ordered out the garrison for drill. They were one hundred good looking men, but very shabbily dressed. Having fully gratified our curiosity in the fort, &c., we were introduced to Mrs. Green, at her quarters. We found her a very amiable, sprightly little woman, with two pretty children; the family appear to want nothing to make them happy. We were here also shown the famous iron chain, which was intended to be thrown across the Narrows—the grand entrance to the harbor, nine miles from the city. The chain is three quarters of a mile long; the links are of square bars, two inches and three quarters diameter; three feet long; it cost $30,000. The barge brought us to the city at 9 o'clock, Mr. Green accompanying us, of whom we took an affectionate leave, and returned to our quarters.

[To be continued.]

GRAND ENCAMPMENT OF MASS. & R. I.

[We have been permitted to make the following extracts from the very able Address delivered by the M. E. Grand Master, Sir WILLIAM S. GARDNER, Esq., before the Grand Encampment of Massachusetts and R. Island at its Sixtieth Semi-Annual Assembly in May last. We should give the entire Address were it not that it would occupy more room in our pages than we can conveniently spare, for it is an interesting and valuable contribution to the history of Masonic Templarism in this country]:—

ORIGIN OF THE GRAND ENCAMPMENT.

"On the 6th of May, 1805, Thomas Smith Webb, of Providence, Henry Fowle, of Boston, Jonathan Gay, of Newburyport, with other Templar Masons, assembled in the Masonic Hall at Providence and formed this Grand Encampment. The Hall is now in existence and appears substantially as it did sixty years ago, and is occupied by the Municipal Authorities of Providence for the meetings of the City Council. It is a pleasing coincidence that our Rt. Eminent Grand Captain General presides in that Hall, as the executive head of the city, where our Grand Encampment had its birth and in which its infancy was cradled. There they assembled and laid the foundation of Templar Masonry as we recognize it to-day. Amid all the vicissitudes to which the Institution has been exposed, throughout the most virulent persecution which, like a whirlwind, swept over the Order, this Grand Encampment has held its regular assemblies, and like the sturdy oak of the forest successfully resisted the violence of the storm. Some of its subordinates, it is true, faint and weary, fell by the wayside and were unable to proceed; others, inspired by manly vigor and Knightly courage, buckled their armor on the more securely and fought their way to victory. Throughout that memorable contest, with such Standard-Bearers as Carlile, Loring, Lash, Raymond, Dame, Hews and Moore, our banner was ever nobly supported and protected. It was never surrendered! never even trailed in the dust! Unfurled in a just and glorious cause, the bright rays of the rising sun ever shed their lustre upon it, encouraging and animating all true and courteous Knights who rallied under its folds; and in time our enemies were utterly confounded and dismayed—

> 'O! bless our God, ye people!
> And make the voice of His praise be heard:
> Which holdeth our soul in life,
> And suffereth not our feet to be moved.
> For Thou, O, God! hast proved us:
> Thou hast tried us, as silver is tried.
> Thou broughtest us into the net:
> Thou laidst affliction upon our loins.
> Thou hast caused men to ride over our heads;
> We went through fire and water:
> But Thou broughtest us out into a wealthy place.'

"Where are our enemies to-day?"

THE RITUAL.

"This Grand Encampment was the germ of Templar Masonry as now organized in the United States, and the ritual as adopted here, has been taken as the true Templar work throughout the jurisdiction of the Grand Encampment of the United States. I am aware that in Pennsylvania there was a Grand Encampment in the early part of this century, and that it professed to confer the Order of the Temple. It is impossible now to tell what its ritual was; but there is evidence tending to show that it was entirely different from that taught by this Grand Body. Past Grand Master Sir Henry Fowle a few years before his decease, which occurred in 1837, wrote an autobiography addressed to Past Gr. Master Sir Chas. W. Moore. I have been permitted to examine this interesting document, and I subjoin the following extracts. They throw additional light upon the formation of the General Grand Encampment of the United States, and the doings of the Delegates of this Grand Body appointed to meet those from other Grand Encampments, for the purpose of establishing a General Grand Encampment.

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[We omit the extracts here given from the Autobiography, and refer the reader for them to page 298 in our last, and pages 326, 328 and 330 of the present number of the Magazine.]

THE RELATIONS OF TEMPLARISM AND MASONRY.

"The history of this Grand Encampment teaches the important lesson, of the necessity of a firm reliance upon the Masonic Institution, as the only hope of our prosperity and perpetuity. Within a few years the question has been discussed of making these Orders of Knighthood entirely independent of Masonry, and of admitting to their privileges all who may be found worthy. Every reflecting mind will be convinced that unless they had been founded upon the Institution of Masonry, at least in this jurisdiction, they could not have survived the trials and vicissitudes to which they have been exposed. The Masonic Institution is one of great antiquity, and is a universal Brotherhood. It embraces elements of vigor, strength and vitality in its organization, which we in vain look for in other societies of mere human invention. It flourishes in the city and in the country, and is cultivated in the four corners of the earth. Masonry has kindled her lights among the islands of the ocean, and erected her altars wherever the footsteps of civilized man have trod. Persecuted in America, she flourishes in undiminished strength in Europe. However relentlessly pursued she finds in some portion of the world a safe retreat, until she can walk forth again in confidence. She exerts herself at the fountain of all moral improvement, on the interior or moral life of man, and thus becomes a power which, next to religion, has no parallel in history. It is of this power,—of this universal fraternity,—that Knighthood takes advantage. It is upon this firm, stable foundation that we erect our Temple of Knighthood. The teachings and preparations which the degrees of Masonry afford are absolutely necessary to a proper appreciation of these Orders. The chivalric element, in which they abound, would find no favor in our free institutions, if the discipline, salutary teachings, and monarchial power of Masonry, had not paved the way for its reception. They each help the other, it is true. The benefit of these Orders upon Masonry is always visible and marked, in whatever community we establish our Encampments. And it is principally for the reason, that the greater our interest in Masonic Knighthood, the more we love and revere Masonry. Through these Orders we learn to appreciate the beauties of that Institution, whose symbols and mysteries enable us to comprehend more fully our duties as Templars. As we cultivate these various degrees and Orders, we perceive they are intimately connected with each other,—that each one aids and assists our comprehension of the rest,—and that the prosperity and success of all depend upon the proper administration of affairs in the three degrees of Masonry.

"The English Order, from which our fathers in this Grand Encampment derived the elements of our Ritual, is termed the 'Masonic Knight Templar's Conclave:' in open and avowed confession of the dependence of the Order upon the Masonic Institution. I need but allude to the Ritual to convince you that it was built upon Masonry, and that the form and manner of our work is eminently Masonic. In its teachings and in its ceremonial, this Order of the Temple which we confer, is but Masonry christianized,—a complete acknowledgment of, and a full belief in the divine mission of the risen Messiah, engrafted upon the Masonic forms, precepts and ritual. A divorce of these Orders of Knighthood from the Institution of Masonry, in my humble judgment, would lead to their total destruction and annihilation, and a few brief years would mark the period of their existence.

"Let us not forget the teachings of history: that the Knights Templars of the Middle Ages were unable to perpetuate their society. As a separate and independent organization, it became obliterated, and known only as an Order which had existed. Its power gone, stripped of its riches, temples and vast posssessions, when nothing remained but the undying virtues of its heroic Knights, they found that safety and repose in the bosom of Masonry, which the proud Order of the Temple failed to afford. By the kindness and benevolence of the Masonic Fraternity, these expatriated, wandering Knights found an asylum, but at the expense of the name and title of Knights Templars.

"It is worthy of notice that, from the establishment of this Grand Encampment to the present time, it has been one of the most conservative bodies of Knighthood in the United States. We have not been lovers of change and novelty, but we have been satisfied with the Orders as given to us by our fathers. However much other Grand Encampments and Commanderies may depart from the Ancient Landmarks, let it ever be considered our solemn duty to remain true and faithful to the Orders as we received them. Let us set our faces vigorously and sternly against all changes and modifications, and go on in the path which, for 60 years, this Grand Encampment has undeviatingly trodden. As the Mason admits that it is not in the power of man, or any body of men, to make innovations in the body of Masonry, so let the Templar vow equal constancy to his Order. I would urge upon every Knight in the jurisdiction, that our only safety is in adhering to the Ancient Landmarks of the Order, and in giving to the Masonic Institution all the honors and privileges which appertain to it. Remember that it is not a question of choice with us, or a matter of taste. We are to take the Orders as we received them, and carefully cherish them. An inventive and fertile imagination might make a more effective ritual, and fill it with startling dramatic incidents. The various colors of the Rainbow might be so interwoven in our Costume and Regalia with Silver and Gold, by skillful hands, that they might appear dazzling with splendor. But this is not a matter for our consideration. Our only inquiry should be for the Ancient Landmarks of the Order. I desire to enforce this conservative principle as forcibly as I can, and to imbue you with the same spirit of veneration for what is ancient and prescribed in our Grand Encampment, which I know you all as Masons breathe. Resist every attempt, come from what source it may, to swing you away from the safe anchorage where you have so safely laid for the last sixty years. Let an enthusiastic pride stimulate you to be true and faithful to the traditions of the fathers of this Grand Encampment, and not to depart from the examples and teachings they have given us. Modifications and changes are but the beginning of anarchy and confusion. Let changes once commence and we know not where they will stop. Change begets change, and the desire to upturn and revolutionize is increased in proportion to its indulgence. If you remain true and constant, you will finally prevail, and you will, bye and bye, I hope before many years, find those bodies of Knighthood which are drifting about without rudder or compass, returning from their useless wanderings to the same position which this Grand Encampment proudly holds to-day."

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THE APRON.

"I have universally given it as my opinion that the established Regalia of this jurisdiction is that of St. John's and Boston Encampments. In 1859, by authority of the Grand Encampment of the United States, the Apron was dispensed with. It has always been used in the Regalia of these Orders until 1859, and is considered as an outward visible recognition of our Masonic Knighthood. I look upon this innovation as the first step towards a divorce of these Orders from the Masonic Institution, which, as I have already said, will result in their total destruction. I believe that this infringement upon our Regalia should be sternly opposed, and that no countenance should be given to it in this jurisdiction. I am aware that much has been said in these later days against the devices upon our Aprons. But our fathers were not ashamed to wear them before men, and did not shrink from acknowledging the Masonic origin of these Orders. Let us be no more fastidious than were they.

"By our Masonic Templar's Apron, let us still be recognized as allies of the Ancient and Honorable Society of Freemasons, which badge alone distinguishes us from the various associations, companies, and societies which are daily springing up, and in gay plumage flourishing during their ephemeral life."

THE BURIAL SERVICES.

"In the same light do I consider a recent attempt to rob the Masonic Lodges of their undoubted right and privilege to conduct the burial of Masons, as evinced in a burial service, which had its origin in the State of New York, and which has been adopted by the Grand Encampment of the United States. In 1856 a Committee of the Grand Enpampment, composed of Sir Philip C. Tucker, Sir Charles W. Moore, Sir Philip T. Schley, Sir Wm. H. Drew, and Sir John Christie, used this language:—

"'Your Committee do not think that any Sir Knight has a right to claim knightly burial, and are not acquainted with any other Masonic right of burial, than that which exists in the Blue Lodge.'"

THE GETTYSBURG NATIONAL CEMETRY.

THE Corner-Stone of the above Cemetry was laid with Masonic ceremonies by the Grand Lodge of Pennsylvania, on the 4th of July last, in the presence of a large assemblage of Brethren and spectators. The Address, on the occasion, was delivered by Rev. Dr. Tyng, of New York, and was a very able and satisfactory performance. The following Hymn, by Bro. B. B. French, was then sung:—

'Tis holy ground—
This spot, where, in our graves,
We place our country's braves,
Who fell in freedom's holy cause,
Fighting for liberty and laws;
Let tears abound.

Here let them rest;
And Summer's heat and Winter's cold
Shall glow and freeze above this mould—

A thousand years shall pass away—
A nation still shall mourn this clay,
Which now is blest.

Here, where they fell,
Oft shall the widow's tear be shed,
Oft shall fond parents mourn their dead;
The orphan here shall kneel and weep,
And maidens, where their lovers sleep,
Their woes shall tell.

Great God in Heaven!
Shall all this sacred blood be shed?
Shall we thus mourn our glorious dead?
Oh, shall the end be wrath and woe,
The knell of Freedom's overthrow,
A country riven?

It will not be!
We trust, O God! Thy gracious power
To aid us in our darkest hour.
This be our prayer—"Oh Father, save
A people's freedom from its grave!
All praise to Thee!"

The Grand Master then addressed the S. G. Warden as follows:—

R. W. SENIOR GRAND WARDEN:—The Grand Lodge of Pennsylvania has been invited by the President of the Soldiers' National Cemetry to lay in due and ancient Masonic form the foundation-stone of a monument, here to be erected, to commemorate the deeds of valor and the patriots' death of those who, at the call of their country, came forth to defend its Constitution and its laws, and secure the perpetuation of the Union. This invitation having been accepted, I am now here, with my Grand Officers, to perform this duty.

Masonry demands that its members, "shall not be concerned in plots and conspiracies against government, patiently to submit to the decisions of the supreme legislature, and pay proper respect to the civil magistrate." This injunction enables us, as Freemasons, with one heart and one mind, to testify by our presence, and the performance of our solemn and ancient ceremonies, our love and devotion to the country, and admiration for the deeds of patriotism and glory which this occasion makes memorable. Let us here, on the birthday of the nation, pay merited honor to the memories of those citizens who have given up their lives in defence of those principles, which test true patriotism.

I now order that the Grand Officers assist me in the performance of this work. It is, therefore, my will and pleasure that you proclaim it to the R. W. Junior Grand Warden, and he to the Brethren and others present, that all having due notice may govern themselves accordingly.

[The remainder of the services were in the usual and ancient Masonic form.]

I HAVE NO MOTHER NOW!

I HEAR the soft wind sighing
Through every bush and tree,
Where now dear mother's lying
Away from love and me.
Tears from my eyes are starting,
And sorrow shades my brow;
Oh! mournful was our parting—
I have no mother now!

I see the pale moon shining
On mother's white head-stone—
The rose bush round it twining,
Is here—like me—alone;
And just like me are weeping
These dew-drops from the bough;
Long time has she been sleeping—
I have no mother now!

My heart is ever lonely,
My life is drear and sad—
'T was her dear presence only
That made my spirit glad.
From morning until even,
Care rests upon my brow;
She's gone from me, to Heaven—
I have no mother now!

MRS. M. F. ROUNDS.

GRAND LODGE OF MARYLAND.

WE are indebted to the politeness of Bro. Medairy, Grand Secretary, for a printed copy of the Proceedings of this Grand Lodge for the year ending May 10th, 1865. We find nothing in them, however, of particular interest, except gratifying indications and assurances of reviving prosperity. The opening Address of the Grand Master, in May, is a short business paper, confined almost wholly to local matters.

The Grand Inspector (D. D. G. M.) for one of the counties, reports as follows:—

"One matter only occasions me regret in the otherwise most pleasurable duty of my office, and that is to report that one of our sister Lodges, heretofore having a most auspicious future, has almost discontinued its meetings, by reason of dissatisfaction with the character and fellowship of a member."

It is a matter of too frequent occurrence that a single member is permitted by his selfish and unyielding conduct to disturb the harmony and interrupt the prosperity of the Lodge. But in this the Lodge itself is not free from blame, inasmuch as it is always in the power of the actual members, legally summoned, o remove any one of their associates whose conduct is such as to disturb the peace, and interrupt the business of the Lodge. The Lodge has power enough to protect itself and its interests. If it fail to exercise it, it is itself answerable for the consequences.

The Report of the Committee on Correspondence is well drawn up by Bro. Wroth, and furnishes a brief synopsis of the leading features in the proceedings of the Grand Lodges whose Reports are noticed.

He gives the following extract from the Address of the Grand Master of Canada, which we transfer to our pages for the information of Brethren who may visit that Province. It will be seen that if they desire to visit the Lodges there, it will be necessary for them to take their Diplomas or Certificates with them :—

" He fears sufficient precaution is not used in the admittance of *foreign visitors*, and joining members to our Lodges. He thinks great circumspection is absolutely necessary, and *no test can be too severe* to establish a recognition and good standing.

" 'The examination should not be allowed to degenerate into one of mere form, and *the exhibition of a certificate* that all is right and on the square, should be rigidly insisted on. Incalculable mischief may result from carelessness, not to ourselves, but to others, and Freemasonry be brought into disrepute—not to speak of differences arising with, and complaints preferred by other Masonic bodies, for an unfortunate admittance into one Lodge generally acts as a voucher of character into others, and the evil continually multiplies.' "

" *Query.* Can a Master (or Warden) resign, and can he demit during his term of office?

" *Answer.* No. The rule is, that Masters and Wardens must occupy the title and remain members of their respective Lodges until their successors are duly elected and installed."

RIGHTS OF THE MASTER IN DEBATE.

THE Master of a Lodge is governed not only by the same laws applicable to all Master Masons and all the members of his Lodge, but laws peculiar to his office and unwritten. The presiding officer of a deliberative assembly cannot participate in any debate upon the merits of a question while in the chair, but he may call upon another member to preside, and in his character as a member may participate in debate. But the Master of a Lodge is not only its presiding officer in a parliamentary sense, but is the ruler of the Lodge and the governor of the Brethren. He cannot lawfully rule by arbitrary will, or govern in a haughty or austere manner, yet, while he may do all in his power to promote harmony, concord and unanimity, he is bound to prevent the funds or property of his Lodge from being squandered or improperly applied; to enforce the Constitutions and laws of the Grand Lodge and of the Institution, and the by-laws of his own Lodge; to decide all questions of order, and to rule out all motions or questions which may infringe upon the Constitution, laws and landmarks of the Institution.

Hence, the Master of a Lodge should never strictly participate in debate in or out of the chair, but he should so manage all debates as to prevent confusion, dissension or personalities, or, if he finds it difficult to do so, he may and should terminate the debate and proceed to take the question. Being president, ruler, governor, lawgiver, adviser and counsellor in his Lodge, he may, and sometimes should, after rising to put the question, sum up the reasons given on both sides impartially and candidly, and then give his own opinion briefly as to the propriety of the measure proposed.

He should *never* do this, except on great or important questions, and with the most profound respect for the opinions of all his Brethren, and with perfect candor and sincerity, for every Master should aim to rule and govern in the respect, affection, and love of all his Brethren, dealing justly by all, and giving no good cause for offense to any.

In cases of great doubt, it is well for influential Brethren to ask the Master's opinion.—*Trowel.*

ITALIAN MASONIC SYMPATHY.

WE find the following letter of condolence on the death of President Lincoln, from one of the Italian Lodges at Rome to the Grand Lodge of the District of Columbia, in the National Freemason. The signatures are indicated by Nos., it not being safe to give the names, so immediately under the eye of the Pope and in face of the Bulls of the Church, which in Rome and the Papal States are enforced as occasion may offer :—

[TRANSLATION]

T.·. T.·. G.·. O.·. T.·. G.·. A.·. O.·. T.·. U.·..

From the M.·. W.·. Lodge Fabius Maximus, of the Orient of Rome, to the R. W.·. G.·. L.·. of Washington.

Dated the 14th day of the third Month, of A.·. L.·. 1865.

(14th of May, 1865.)

BELOVED BRETHREN :—Even from this valley, where the Masons are constrained to perform with extreme and profound mystery their works, and secretly weep over the misfortune of their Order, and where they are encircled by dangers without end and by powerful enemies—even from this valley of the ancient Tiber, a profound lamentation rose in our midst at the terrible news of the death of your Abraham Lincoln, the man of the people, who by their will attained to the might and dignity of President of the United States of America, and, as a citizen and chief of a great and free nation, sacrificed his whole life to maintain, defend, and uphold the great principle of universal liberty and charity—the former of which Masons *have had the honor first to unfold.*

The M.·. W.·. Fabius Maximus of the Orient of Rome, by reason of the difficulty of the reunion of its Brethren, as above stated, could not before this day convene a special meeting of the third symbolic degree, to weep over the loss of Abraham Lincoln. After hearing with profound emotion the various speeches on the sad event, it has ordered, by unanimous vote, that by the present record there be made known to the M.·. W.·. G.·. Lodge of Washington the sentiments of respect we feel in homage to the noble Masonic virtues possessed by the illustrious deceased Brother, whose name shall remain forever in the annals of our universal Order as the model of a true Brother Mason and sincere friend of humanity.

The Lodge Fabius Maximus, while grieved at your great and true sorrow, dear Brethren, consider your loss as belonging to the Order of Freemasons of all nations.

Therefore we fervently pray, that upon the ashes, yet warm, of that great and good man, who lost his life for the defense of human rights and the greatness of his country, may your generous people, of all political parties, unite together to renew their fraternal alliance with the extirpation forever of an old and unjust institution, and to render truly unspotted the splendid standard of the American Republic.

Accept, beloved Brethren, the triple salute sent to you by the Lodge F.·. M.·., of the Orient of Rome, in the valley of the Tiber, and may the G.·. A.·. O.·. T.·. U.·. render successful our common efforts for the good of humanity.

THE VENERABLE.·.
∴
No. 11, SENIOR WARDEN.·.
∴
No. 1, JR. WARDEN.·.
∴
THE ORATOR.·.
∴
THE SECRETARY.·.
∴

THE THREE GREAT LIGHTS OF MASONRY.*

THE actual Masonic origin of the three great lights may be sought for in the Lodges of the Freemasons of the middle ages. The mediæval Lodge (in German, Bauhutte) was a frame building, constructed of planks, and erected close to the spot where a church or other religious edifice was in process of building. It had three main windows—one in the East, one in the West, and one in the South. There was none in the North, because the Lodge was always built on the southern side of the church, and close to it, on account of the advantages of light and warmth presented by a southern aspect. Hence a window in the North would have been useless. These windows were termed by the Craft, the "three great lights," the words *lichter*, *light*, and *windows* being synonymous. We find in Vetruvious and in Cicero the word *lumina*, or lights, used to denote windows. These windows are always represented on the early tracing boards, and are distinctly alluded to in our old rituals of 1725 and 1730. In the latter they are termed "fixed lights," their uses being "to light the men to, at, and from, their work;" and, in a note, it is expressly stated that "these fixed lights are three windows, supposed to be in every room where a Lodge is held." At these three windows of the Lodge were seated the Master and his two Wardens; the Fellow-Crafts had their appropriate position, and the Apprentices were placed in the north, as they required less light than the more skillful and advanced Fellow-Crafts. The ritual of 1730 alludes to this fact, and places the Junior Entered Apprentice in the north, his business being "to keep off all cowans and eaves-droppers." This is explained by the fact that the narrow space between the northern wall of the Lodge and the southern wall of the church would form a convenient hiding place for cowans and eaves-droppers, and hence the duty of the Junior Entered Apprentice. On the Master's table, at the east window, were placed the Bible, Square and Compass, the former as a token of devoutness, and the latter, not merely as the peculiar implements of the Master, but also a sign or mark of the Fraternity. The Craftsmen, while busied at their labors, well knew that they received the light necessary for their work from the three great windows in the East, South and West; but they also knew that an inward or mental light was even more necessary, and that without it they could not properly complete their task. As expressive symbols of that mental light, they accepted the implements of the Master, and the sacred book, which were displayed on the Master's table; for the Bible was given to them as the rule and guide of their faith and practice; the square was an ancient symbol of the law, hence among the Greeks and Romans the expression *kanon* or *gnomon tuo nomon* and *norma legis;* and the compass was an appropriate emblem of that fraternal conduct which should characterize their dealings with all mankind, and more especially within their own circles. These three great lights thus inculcated a knowledge of God, of themselves, and of mankind.

The three lesser lights of Masonry are derived from the same source. The actual work of the Masons was performed during the hours of daylight. When, however, the Brethren met for social enjoyment or business at night, artificial or *candle* light became necessary. The officers retained their usual positions, and before each was placed a candle. These three candles were now termed "the lesser lights," and the idea of the Sun, Moon, and Master, was connected with them. In the ritual of 1736, the three lesser lights are described as "three large candles placed on high candlesticks; they represent the Sun, Moon, and Master Mason." When, in the course of time, the practice was introduced of holding the Lodges in taverns, or ordinary-houses, the three great windows disappeared, but the three candles were retained. The *oblong square* formerly represented by the Lodge itself, could no longer be properly represented, either in form or situation by the meeting room of an ordinary-house, and its place was supplied by the "drawing upon the floor," consisting of an oblong square, drawn with chalk and charcoal. The places of the officers were then removed from the walls to the interior of the drawing, while the rest of the Brethren stood around. This is shown by the sketch of the drawing upon the floor, as given in "The Three Distinct Knocks," &c. Subsequently, this custom was again changed, and the places of the officers and candles were removed outside of the drawing. Again, in later times, for the purpose of convenience, the "oblong square" was painted upon a moveable *carpet*, or *tapis*, and when this custom had once been adopted, it soon led to the introduction of more and more emblems upon the carpet, until the original symbolism of the latter was entirely lost. In America the use of the carpet has been totally discontinued, its place being taken by the *altar*, which was formerly the Master's table, and which has been transferred from the east to the centre of the Lodge, altogether a modern innovation.

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*We find this article in the "Mercury," published at San Francisco, California. It is ingenious.

ADOPTION OF A MASON'S SON.

In the French rite, the son of a Mason is called a "lowton," as among the English he is called a "lewis," and is entitled to the privilege of being initiated three years before his majority.

In many of the Lodges of France there is an interesting custom, called "the adoption of a lowton," that is strongly characteristic of the Brotherly love which is one of the distinguishing features of the Masonic Order. The proceedings on such an occasion are thus described by Clavel, in his *Historie Pictoresque de la Franc maconnerie.*

In these Lodges, when the wife of a Mason is on the point of her accouchement, the Hospitaller, if he is a physician, is sent to her dwelling, to inquire after her health, in the name of the Lodge, and to offer his professional services, and even pecuniary aid, if it is supposed to be needed. Nine days after her delivery, the Worshipful Master and Wardens pay her a visit of congratulation.

If the infant is a boy, the Lodge is specially convened for the purpose of proceeding to the ceremony of adoption. The room is decorated with leaves and flowers, and pots of incense are deposited in different parts. The child and his nurse are brought to the hall, before the opening of the Lodge, and placed in an ante-room. The Lodge is then opened, and the Wardens, who are appointed as god-fathers to the child, repair to the ante-room, accompanied by a deputation of five Brethren.

The chief of the deputation, in an address which he makes to the nurse, recommends to her not only carefully to watch over the health of her charge, but to cultivate his young intelligence, and to make truth and good sense the subjects of her future conversations with him. The child is then taken from the nurse by its father, or some other relative, and is introduced by the deputation into the Lodge, and conducted to the pedestal of the Master, where the procession halts, and the following conversation takes place :—

"What brings you here, Brethren?" asks the Worshipful Master.

"The son of a Brother," replies the Senior Warden, "whom the Lodge is desirous of adopting."

"What are his names, and what Masonic name do you propose to give him?',

The sponsor replies. He adds to the family and baptismal names of the child another characteristic one, such as *Truth, Devotion,* or *Benevolence,* or some other of a similar kind, which is called the Masonic name.

The Master then descends from the East, and approaching the infant, and extending his hands over its head, implores Heaven to make it one day worthy of the love and care which the Lodge is about to devote to it. The incense is then burned, the sponsors rehearse after the Master the obligations of the Apprentice, in the name of the lowton; and he is invested with a white apron, and proclaimed, with due Masonic honors, as the adopted son of the Lodge.

The Master now repairs to his seat, and the Wardens, with the infant, being placed in an appropriate position, he addresses to them a discourse, on the duties and obligations which they have assumed, as Masonic sponsors. To this the Wardens make a fitting reply, and the child is reconducted to the ante-room and restored to its nurse.

This adoption engages the members of each Lodge to watch over the education of each child, and, at the proper time, to assist in establishing it in business. An account of the ceremonial is drawn up, signed by all the members, and transmitted to the father, and is used by the lowton in after life, as a diploma to gain his early initiation into Masonry, on which he renews, of course, those obligations taken for him in infancy by his sponsors.

There is something refreshing in this picture of the Masonic baptism of the Mason's child. We look with a holy reverence on the performance of this rite, in which a new and sacred tie is established by the father and mother, through their child, with the Fraternity of which the former is a member; and where, with the most solemn ceremonies, and influenced only by an instinctive feeling of Masonic love, the members of the Lodge become the fathers, the protectors, the patrons of their Brother's son, and promise for him, their help in the difficulties of the present time, their aid and encouragement in the hopes of the future. Surely there must be a blessing on the Institution which thus brings forth, in the spirit of its charity, protectors and guardians for the child, who cannot yet ask for protection or guardianship.—*Anon.*

GRAND LODGE OF NEW YORK.

We have read with peculiar interest and very much greater satisfaction than we usually experience in the reading of such documents, the able and admirably written Report of the Committee on Foreign Correspondence of the Grand Lodge of New York, as it appears in the printed Proceedings of that Body at its Annual Communication in June last. It is from the pen of the R. W. Bro. John L. Lewis, and is worthy of his reputation as an accomplished scholar and intelligent Mason. The topics introduced are discussed with ability and fairness, and with a proper respect for the opinions and preferences of others,—an element of fraternal courtesy too often found absent in such Reports. There is but a single point to which we think exceptions can under any circumstances be taken, and perhaps for that a sufficient apology may be found in the provocation. We allude to the remarks in relation to the unfortunate difficulty with the Grand Lodge of Hamburg. That that Grand Body is clearly in the wrong in its unmasonic disregard of the jurisdictional rights of the Grand Lodge of New York, is conceded and affirmed by the universal Masonic sentiment of this country, and, so far as we are informed, with a single exception, by the whole Masonic world. The principle therefore is as firmly settled, and the integrity of the rights of the Grand Lodge of New York as fully vindicated as the nature of the case admits of. With this, we think that Body may safely rest satisfied and leave the use of sharp words to the aggressive party, if it shall see fit hereafter to indulge in them.

There are many passages in the Report which we should be pleased to transfer to our pages, could we conveniently spare the necessary room for them; not being able to do so our extracts must be short. The two opening paragraphs are too eloquent and timely to be omitted. They are as follows:—

THE HOUR AND ITS DUTIES.

"Our hearts are full, as we enter upon the discharge of our annual duty. The glad news of approaching peace should inspire us with joy, and we hail, with the deepest emotions, the common blessing. It is the blessing which we, as craftsmen, most highly prize, fraught as it is with a great leading principle of our Institution; but it is alloyed with a sorrow which we cannot repress, at the rememberance of those for whom the olive branch brings not this wide-spread gladness, but who slumber on where they fell, or have laid them down to die upon mount and plain, in the woodlands, and by the river, to wake never again in time. Brethren cherished, fathers revered, sons beloved, went away from us in the pride and flush of their manhood, and will come to us no more forever. And there is a sorrow, which we feel in common with our stricken nation; nay, let us add, of other nations of the earth, that our honored Chief Magistrate has been removed by the wicked hand of violence in the hour of his greatest and noblest triumphs. It is the heart-throb of an undivided people, who, forgetting every past difference, and every division which has for a brief time separated them, mournfully entwine the laurel with the cypress. But peace is at hand, and already the great arena of strife, bloodshed, and death is becoming hushed into a Sabbath stillness and calm serenity, such as follows the wrathful outburst of a tempest, when its whirlwinds have ceased, and its thunders have died away in the distance.

"Every patriot heart rejoices in this glad consummation, but with this feeling of congratulation should come also the sterner calls of duty. There are burning embers of passion to be quenched; there is a brotherly love to be inculcated; there is widowhood to be relieved; there is orphanage to be protected; there is want to be supplied; there are bleeding hearts to be tenderly and gently healed; there are the calls of mercy to be heeded; there is need of the sympathizing heart, the pitying hand, the melting eye. By whom should such duties be practically taught, encouraged, and performed, more than by Free and Accepted Masons? We boast ourselves builders; let us not forget that it is our vocation to *build up*, and not to *tear down;* and let us gird up our loins and address ourselves to the work like men, and we shall call down upon our heads the priceless blessing of those ready to perish."

MASONIC BURIAL OF SUICIDES.

"The third decision was, that it was improper to bury a suicide, unless in case of insanity, with Masonic honors. This is eminently fitting and proper, and we are surprised, that an occasion should ever have arisen to call forth the decision. The position is very properly taken, and he who takes his life wittingly, or by his own vices bringes madness upon himself so as to cause self-destruction, is as guilty as he who takes the life of another. Such expressions of opinion add to the moral dignity and influence of the Fraternity, and practically tend to a reformation of evil. This decision was endorsed by the Grand Lodge."

MASONIC "HEALING."

We take special pleasure in transferring to our pages the following frank and candid explanation of a proceeding which, at the time of its occurrence. occasioned, and very justly, a great deal of surprise and dissatisfaction in the Fraternity throughout the country. We refer to the indiscriminate admission, *by resolution*, as *regularly made* Masons, of several hundred persons who had been made in irregular and clandestine Lodges, and so declared to be by the whole Masonic world. We have no desire to re-open the case. A great and fundamental *principle*, lying at the very foundations of the Institution, was sacrificed to *policy*, or, as our Brother has it, "necessity." The wisdom of a sacrifice, so momentuous in its consequences, under any circumstances, may be justly regarded as a debateable question. But let that pass. Our Brother manfully and frankly admits the *principle*, and protests against the *act* being accepted as a *precedent :—*

"Passing a little further, we find the Committee disapproving of the language of the Committee on Charters, in a case in Indiana, when a Dispensation to form a new Lodge had been inadvertently issued without the recommendation of the nearest Lodge, and which the Committee termed a technical violation of law, and where they justly say: 'No unnecessary laws ought to exist in Masonry, and the violation of its laws ought not to be considered technical.' We agree with them, and think the position cuts up, root and branch, the whole theory of Dispensations. Nor do we disagree with them in their conclusion, *that all Masons irregularly made, should be healed by re-making*, notwithstanding they cited the act of New York in 1858 as subject to criticism for that cause. *We never doubted the propriety of the rule*, and we express our thanks to the Committee for the cautious and fraternal apology they have offeree in our behalf. Cases have arisen upon a broader field of action than is occupied by our Fraternity, and in a government of law and order, where 'necessity'—the pressing exigencies of the hour overrode even the fundamental law, and we cheerfully acquiesced in it. We were prominent actors in that glorious act of union, and our conscience never has reproached us, even for a moment, for any step we took in it; and were it not a leading article of that act of union that 'all allusions to past differences should be avoided," we think we could state the case more clearly, that our Brethren in Virginia, and throughout the Masonic world, would hold us as not only clearly justified, but deserving of commendation. We are as unwilling as our Brethren in California, or elsewhere, that it should be cited as a precedent, and hence we make the above frank admission to avert that evil, and it will not detract from its force when we add that one of us was Grand Master, and another Deputy Grand Master at the same time. We accept their 'protest' in the same true Masonic spirit in which it is made, and take occasion to acknowledge their kind and just testimonial to the official act of M. W. Brother Simons, to which they refer."

TRIAL OF A MASTER.

In noticing the Annual Address of Bro. Hacker before the Grand Lodge of Indiana in the Report, says:—

"The Address proceeds, passing in review various topics of official business and duty, till we come to the fact of the trial of a Master by his Lodge. Charges were made against him in his Lodge, and by them he was tried under an existing rule of that Lodge. The Grand Master was desirous to witness this anomaly, and attended the trial in person. He was tried with 'due formality,' and convicted, and the Grand Master says that this 'novelty' was done 'in strict accordance with the provisions of law. And for the life of me, I cannot see but that it is as effectually done, and the result therefrom equally as beneficial to the Fraternity at large, and more especially to the Lodge immediately concerned, as though a special session of the Grand Lodge had been convened for the purpose.' From this we infer, that though the Grand Master has his doubts about the principle, yet that he approves of the law in its practical workings. We do not question the right of a Grand Lodge to make such local regulations as it deems proper, but these must be consistent with the landmarks of Masonry. Neither do we question the fairness of the trial, nor the correctness of the result; nor will we challenge the fact that it was 'effectually done.' Every successful revolution is effectual. And we regard this as one of the revolutionary acts in Masonry, which it is our painful duty to record in modern times. It appears to us subversive of the whole theory of the relation which exist between a Master and the members of a Lodge over which he presides. His government is parental, and the laws of Masonry have invested him with parental authority. He may err, as fathers do err, but should not be amenable to trial and discipline by his own children. His power, unlike that of the parent, returns periodically, annually, at most, to those who gave it, and then is the only time when the corrective should be applied. His name implies his powers and duties. From his decision there can be no appeal, or the work would never go forward. And yet the party, who can not appeal to-day, can put him on trial to-morrow, and suspend all his functions for the time being, whether he be criminal or not. We regard the precedent as very dangerous to that subordination which should exist in a well-regulated Lodge."

GRAND LODGE OF MASSACHUSETTS.

In noticing the Proceedings of the Grand Lodge of this State, on the Installation of its Officers, on the 29th of December, our Brother says:—

"And then the Brethren, like sensible men, who have partaken of a moral and intellectual treat, which rarely stays the stomach however, repaired to the banqueting hall and partook of the 'Annual Feast,' and 'enjoyed themselves during the remainder of the evening in celebrating the anniversary of the Patron Saint, John the Evangelist,'—a proper old-fashioned way of doing honor to his memory. And this was the One Hundred and Thirtieth Annual Communication; four generations of men having wrought square work, observed the annual feasts, and dealt with liberal hand to the poor and suffering, since Father Price assumed the honors of the Orient. We, of New York, claim to be slightly 'ancient, but what is our octogenarian juvenility in comparision with the hoary centennial years of the Old Bay State?

"The first Quarterly Communication of 1863, was held on the 9th of March, at Freemasons' Hall, and it was the last gathering in that noble building, fraught with so many pleasant memories; which had so often resounded with the blows of the working tools of the Craftsmen, and with the words of Masonic truth and learning, and was so rich in its stores of that which was curious and valuable to the eager student of our mysteries, and to the earnest explorer in the fields of our ancient Institution. A fire on the evening of the 9th of April swept the whole away in an hour. Deeply and sincerely do we sympathize with our Massachusetts Brethren in this great calamity. Wealth, energy, and perseverance may, and will, erect a new edifice, but the old associations, and the old treasures of art, and memorials of by-gone times, the library, and the other objects of interest and value, are gone forever.

"But we find that, at the next Quarterly in June, the Grand Lodge examining plans for a new structure, and directing a new Temple upon the ruins of the old. Would that some zealous Brethren could find beneath the rubbish, as in the olden times, long lost jewels, mystic inscriptions, and quaint structures, to replace those which had been consumed! The energy and the spirit of the Craft in Massachusetts well deserves such a reward."

GRAND LODGE OF W. VIRGINIA.

The following accords with our own views, as given in these pages some months since:—

"To a Committee of Masons in West Virginia, asking his (G. M. of Ohio) opinion as to the propriety of forming a Grand Lodge for that State, he replied, in substance, that the Brethren of every separate, independent political organization have the right to form a Grand Lodge where there is the requisite number of subordinate Lodges; that they needed a Grand Lodge, and that he believed it would be recognized.

"On these points we fully concur with him. And we may as well meet the question here as at any other time or place, as to the position of such Grand Lodge. It should be recognized at once. The only doubt that can arise is as to the political position of the State of West Virginia. But with that, as Masons, we have nothing to do. The new State has been recognized by the General Government and sister States; whether right or wrong, politically, matters not to us as Masons. It is sufficient for us to know that such is the case, and hence we may not raise a doubt as to the legitimacy of the Grand Lodge established within it. It is the only mode in which we can avoid the vortex of political discussion. We waive the discussion, and admit the fact, just as we admitted the fact of the legitimacy of the Grand Lodge of Texas, over twenty years ago.'

GRAND LODGE OF ENGLAND.

[From the excellent Report on Correspondence of the Grand Lodge of New York]

We have the Proceedings of the four Quarterly Communications of the Grand Lodge of England, commencing with June, 1864, and also the account of the annual grand festival on the 27th of April, 1864.

There are some peculiarities in these Proceedings, and the Report of them, which may not be uninteresting to repeat, although we have before adverted to them. The Proceedings of each separate meeting are published on sheets of large folio size, and not only the business transacted, but a sketch of the debates and speeches upon them, are published. This probably arises from the fact in their business transactions, they are so referred to the charge of certain Boards, that no other opportunity of being heard is attainable by the greater number.

The leading Board is that of "General Purposes," in which the real business of the Grand Lodge is transacted, as their conclusions and recommendations are usually adopted. They have also their Colonial, and different Finance Boards, and others, to whom are committed the charge of different departments, and there are Standing Boards or Committees. They have also a custom of conferring upon eminent and deserving Brethren the rank of past officers, without actual service, such as Past Senior Grand Warden, and the like. This constitutes these Brethren members of the Grand Lodge, with the rank and privileges of past officers. They have also a large number of officers, such as Superintendent of Works, Directors of Ceremonies. and those who have held any office take these ranks as Past Grand Officers, such as Past Grand Pursuivant.

At the annual festival, the corner-stone of a new building in connnection with Freemasons' Hall was laid by the Grand Master, the Earl of Zetland. The order of procession is given in full, with an account of the ceremonies.

> "The Grand Master having resumed his seat on the throne, the Grand Director of Ceremonies proclaimed the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas, of Aske, in the County of York, Lord Lieutenant and Custos Rotulorum of the North Riding in Yorkshire, Knight of the Most Ancient and Most Noble Order of the Thistle, etc., etc., etc., Grand Master of Masons for the year ensuing. And his lordship was saluted according to the ancient form."

Thus much for the record. He then appointed *all* the Grand Officers, Deputy Grand Master, Grand Wardens, Grand Secretary, or such as usually are elected in American Grand Lodges, except the Gr. Treasurer, who is elected. Eighteen Grand Stewards were then proposed by the Lodges having the right, and they having been approved by the Grand Master, were presented and proclaimed. The trowel used in laying the foundation-stone was then presented, by vote, to the Grand Master; and they all then repaired to the feast, which was an "elegant entertainment provided by the Grand Stewards." This provision is made by the Stewards at their own expense.

The next Quarterly Communication was held at Freemasons' Hall, London, June 1, 1864. At this meeting the "Board of General Purposes," (twenty-five in number,) "Colonial Board," (ten,) "Committee of Management of the R. B. Institution for aged Freemasons and their widows," (thirty, of whom ten are nominated by the Grand Master, ten by the Grand Lodge, and ten by the subscribers,) were severally appointed. The "Board of Benevolence" reported relief of sundry petitioners, and recommended donations varying from £30 to £50, (nearly $150 to $200). With a permanent fund derived from a steady annual income of rents, etc., they can afford this liberality. Such may our Masonic Hall Fund in time become, as we fervently trust.

A Brother was restored by the "Roard of General Purposes," on appeal, who had been expelled for indiscriminate black-balling for a long period, and had publicly stated his intention of continuing such practice. The Board strongly reprehended the offense, but did not think the proof sufficient to convict the offender. We call especial attention to the adjudication on this point from such high authority.

The contributions of Lodges to the "Fund of Benevolence" from 1st of January to 31st of March, 1864, were £1,406 2s 2d, (nearly $7,000).

At the Quarterly Communication, September 7, 1864, R. W. Robert John Bagshaw, Provincial Grand Master for Essex, presided in the absence of the Grand Master. The business which excited the most debate was the lease of the tavern, or the Freemasons' Hall property, to a joint stock company for £40,000, with a premium of £5,000. Real estate in large cities is like a gold mine, our Brethren should remember. Reports of the different Boards were considered and discussed, in one of which the decision of a Provincial Grand Master in Australia was reversed.

At the Quarterly Communication, December 7, 1864, the Earl De Gray and Ripon, Deputy Grand Master, presided. The "Board of Benevolence" (twelve Past Master,) was elected at this meeting, and the Earl of Zetland nominated for re-election as Grand Master. A lengthy debate, in which a large number took part, took place on a recommendation of the "Board of Benevolence" to appropriate to an aged Brother £50. It was carried; and we only refer to it to show how zealously our English Brethren advocate the right, and yet with what care they act. The "Board of General Purposes" recommended amendments to the Constitution, reducing the fees in appointment to office, which was considered and adopted. Twelve officers are named, the fees ranging from ten guineas down to five. A Brother moved to strike the Grand Secretary from the list at ten guineas, as he thought it ridiculous to give a gentleman an appointment and ask him to pay ten guineas for being appointed; and the Brother who seconded the motion (the name of mover and seconder is always given in their Proceedings,) thought it worse to appoint a man to office where there was no salary, and charge him ten guineas for accepting it. What a droll man this Brother must be, not to believe that a man can be warmed, fed, and clothed on honor; and yet similar "notions" prevail rather extensively in this country, there being *but one or two exceptions*. The amendment was lost. The Report of the Committee on Grand Lodge Property was approved, thus confirming the lease of the tavern stand, of which we have spoken, at a premium of £5,000, and a rental for the twenty-one years of £33,750.

At the Quarterly Communication, March 1, 1865, the Deputy Grand Master again presided, the Grand Master being again detained by the illness of the Countess of Zetland, as is stated in the Report, the Earl of Dalhousie acting as Deputy Grand Master.

The nomination for Grand Master being again made, (for the twenty-second time,) and duly seconded and put to vote, the Earl of Zetland was unanimously re-elected. The Grand Treasurer was also re-elected. The Board of General Purposes reported on the powers of a Warden, in which they state that it is advisable that no degree in Masonry should be conferred except by one who has been duly installed as Master. The Building Committee reported that the new Masonic Temple would be completed in about two months, and were authorized to loan £19,000 from the Fund of Benevolence, at four per cent. What a noble fund for charity is that; and it was stated that it would in no wise impair its means for relief.

MINORS AND MAIMED MEN.*

"The first written law we have on the subject, is contained in the 5th article of the Gothic Constitutions, adopted at York, in 926, and is in these words:—

'A candidate must be without blemish, and have the full and proper use of his limbs; for a maimed man can do the Craft no good.'

The next enactment is to be found in the Regulations of 1663, under the Grand Mastership of the Earl of St. Albans, and is as follows:—

'That he that be made, be able in all degrees, that is, free-born, of a good kindred, true, and no bondman: and that he have his right limbs as a man ought to have.'

In the Charges approved in 1772, we have the following:—

'No master should take an apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his master's lord, and of being made a brother,' &c.

In the second edition of Anderson's Constitutions, which was examined and approved by such Masons as Desaguliers, Cowper and Payne, we find the following:—

'The men made Masons must be free-men, (or no bondmen,) of mature age, and good report, *hale and sound, not deformed or dismembered* at the time of making.'

The Ahiman Rezon of the Grand Lodge of Pennsylvania, published in 1783, and of South Carolina, published in 1807, adopt the rule as laid down in the second edition of Anderson's Constitutions.

In 1823, the Grand Lodge of Missouri unanimously adopted a Resolution, requiring that candidates for initiation should be 'sound in mind and all their members,' and at the same time declared that 'the Grand Lodge cannot grant a letter of dispensation to initiate any person maimed, disabled, or wanting the qualifications established by ancient usages.'

In 1848, the Grand Lodge of Maryland adopted a Resolution requiring their subordinates in the initiation of candidates, to adhere to the ancient law, which says, 'He shall be of entire limbs.'

In 1849, the Grand Master of the Grand Lodge of New Jersey, in his address, enforces the same rule. And the Grand Lodges of New York, Ohio, Alabama, Kentucky, Tennessee, Georgia, North Carolina, Florida, Arkansas, District of Columbia, and all other of our sister Grand Lodges, so far as the Committee have any knowledge of their action on the subject, have in substance, the same rule as the 79th and 80th Rules of our Grand Lodge.

And we have no knowledge of any differently expressed opinion, except by a Committee of the Grand Lodge of Mississippi. They adopted as the basis of their opinion, 'That the world has changed, and Masonry has changed.' That the world has changed is doubtless true, but that Masonry has changed is doubtless false. The supposed change of our Institution from an *entirely* operative to *entirely* speculative character, is a supposition that has no foundation either in history or tradition. Let the world change; let other institutions, with their peculiar usages and objects, grow up and live their brief hour and die, but lay not violent hands on our venerable Order.

It may seem hard that one so unfortunate as to be without an arm or leg, or not to have the proper use of them, should be excluded. But there is no greater hardship in his case than in that of his mother, wife, sister, or daughter; they are excluded by the same unvarying rule, but without a murmur they submit. A man without a leg or an arm, or the *proper* use of them, may be otherwise worthy, but cannot be 'well qualified.'

That universal language by which Masons make themselves known to each other, by evidences as invaluable as life itself, and by which the savage, the Arab, the Dane, the Chinese, German, Irishman, Frenchman, Spaniard, Italian, and Englishman, can all meet upon the same common plain of Masonic friendship, and feel, and know, that besides the common tie of humanity, there are obligations of a stronger nature, that induce them to stand by, relieve, and befriend each other, can only be spoken in that language that is known to every creed, clime, and country under heaven, but to Masons only.

On the subject of age, the Ancient Regulations are less definite, expressing no uniform number of years at the expiration of which a candidate may apply for admission. The language used at an early date was, 'that he must be of mature and discreet age.' The usages of the Craft have varied in different countries as to the construction of the time as to when this maturity or discretion is supposed to arrive.

The 6th of the Regulations adopted in 1663, prescribes that 'No person shall be accepted unless he be twenty-one years old or more.' At Frankfort-on-the-Main, the age required is twenty. The Grand Lodge of Switzerland fixes the age at twenty-one. The Grand Lodge of Hanover prescribes the age of twenty-five, but permits the son of a Mason to be admitted at eighteen. The Grand Lodge of Hamburg deems that the lawful age for initiation shall be that in which the laws of the country fixes to be the age of majority. The Grand Orient of France requires the candidate to be twenty-one, except he be the son of a Mason who has performed an important service to the Order. In Prussia, the required age is twenty-five. In England it is twenty-one, except in cases where the Provincial Grand Master has granted a dispensation for an earlier age. In Ireland, the candidate must be twenty-one years old, unless a dispensation has been granted by the Grand Master or Grand Lodge. In the United States, the rule adopted by the Grand Lodge of Hamburg has been universally adopted, and the civil law fixing the age of majority at twenty-one years, there is no Grand Lodge that permits a candidate to be initiated under that age; and so universal and uniform has that rule been, that it would seem to be a matter of astonishment that any Lodge should violate it."

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*Report adopted by the Grand Lodge of Indiana, 1864.

MASONIC CHIT CHAT.

Queries. A correspondent in Canada East inquires—

1. "What is the Masonic meaning of 'free birth,' or 'free born?'"

We answer, just what the words imply. If a man is born of a bond woman, he is not "free by birth," i. e. he is not "free born." The child takes the condition of the mother. When the Grand Lodge of England a few years since changed the words "free born," to "free man," it enacted an unauthorized innovation on the ancient laws and usages of Masonry.

2. "Can a person be made a Mason whose parents were not legally married?"

The old Constitutions answer this in these words—"No Master should take a Prentice that is not the son of honest parents." The practice has not, however, always followed the law: and we are not aware that any injury has accrued to the Institution from the neglect. There were doubtless good reasons for the law when it was first enacted, but the spirit of Masonry, as now interpreted, does not require that the sin of the parent shall be visited upon the child. The law has long since become obsolete, and it is not worth while now to revive it. Jephthah, though of illegitimate birth, was made a head Judge in Israel, notwithstanding the Levitical law proscribed such children, even to the tenth generation.

Masonic Library. Bro. Jas. S. Reeves of McConnelsville, Ohio, has a large collection of Masonic Books and Pamphlets, which he would be very happy to dispose of to Brethren in want of such books for their libraries.

☞Brethren visiting Europe, should be careful to take their Diplomas with them, or they may find it difficult to gain admission to Lodges there.

☞A Brother was recently suspended by a Lodge in California for slandering a Brother Mason. The Grand Lodge approved of the finding of guilty, but reversed the sentence and expelled him. Served him right.

Masonic Burial. Why are none but Master Masons allowed to be interred with Masonic honors?

Because a Lodge can only award those honors to the remains of one who is or has been a member. Entered Apprentices and Fellow Crafts are but probationers on their way to membership, and should they die before the journey is completed, they are evidently not entitled to that which they have never reached. Besides, all the symbolism of the funeral ritual belongs to the Master's degree and it would be just as consistent to confer it on a profane as a Fellow Craft.

Grand Orient and Supreme Council 33d of Venezuela. Through its Grand Representative in the United States, Ill. Bro. Andras Cassard, 33d, we have been informed that the Masonic difficulties in Venezuela, were satisfactorily settled by a general fusion, which took place on the 12th of February of this year, thus leaving but one Grand National Orient and Supreme Council for that country. Masonry is in the most flourishing condition there.—*N. Y. Cour.*

☞The 43d section of the new Constitutions of the Grand Orient of France is in these words:—"The Grand Orient will not Constitute Lodges in Foreign Countries where a Masonic authority is already established, nor will it tolerate the establishment of Lodges in France by Foreign Powers."

☞The foundation stone of a new Masonic Temple was laid in Adrian, Michigan, on the 24th of June last. The Grand Master, S. C. Coffin, presiding and officiating.

Freemasonry is a beautiful system of morality veiled in allegory and illustrated by symbols.—*Oliver.*

Godey's Lady's Book, for Sept. has been received, and as usual with this elegant and popular work, is an interesting, instructive and finely embellished number. The ladies should have it.

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A NEW PROJECT.

We live in the age of "new things!" Novelty nowadays is almost the only passport to success. In our own country more particularly do we grieve to say that this is the case. No matter how good a thing has proved itself to be, if it be old, it is condemned—no matter how absurd a thing may be, if it come recommended by the cognate and conjoined characteristics of novelty and brazen-faced assurance, it is sure, for a time at all events, to find welcome and acceptance with the multitude. On what other principle can we account for the immense sale of quack medicines, whose lengthy advertisements bear on their very face the most palpable evidence of their empiricism and falsehood, by stating that they cure diseases exactly and entirely the converse of each other? And thus human health and life are trifled with, and that too by the possessors of those blessings, from the love of novelty, the grasping after *new* remedies. In this case indeed some excuse and palliation may be found in the natural desire of suffering humanity to find some, or any whatever remedy for its ills; but there are many other phases of life in which no such excuse can be offered. Take what is generally regarded as the highest of all—The Pulpit. What preachers do we find to be (faugh upon the word, in regard to such sacred things!) most "popular"—most followed after? Is it he, who with a plain, bold, manly sincerity reproves men for their offences, not those of the outward act only, but those of the heart's inner conception, while he pierces, probes and puts before their view their hidden, cherished, darling idol-sins? Is it he, who having thus brought offending man face to face with his offences, then points out to him the only sure remedy, and earnestly, affectionately urges him to accept it before it be too late? who,

> "As a bird, each fond endearment tries
> To tempt its new-fledged offspring to the skies,
> And tries each art, reproves each dull delay,
> Allures to brighter fields, and leads the way!"

Is it not rather he, who, unworthy as he may be of the title and office of the Christian minister, Sabbath after Sabbath broaches some new doctrine, brings forward some new and fanciful interpretation of Scripture, and is constantly startling and electrifying his audiences by "new theories, and daring paradoxes?" "It is the age of new things"—the people, like the Athenians of old, are ever seeking after something *new*,—as on the week day they want *new* plans, *new* prospects, *new* modes of making money, so on the Sabbath, they want "new sensations" rather than the "new heart" they ought to seek for; and thus, for the most part, the church in which it is known the utterer of startling, strange and "new things" will hold forth, is filled to overflowing, men and women crowding, crushing one another in their eagerness to listen to the frothy, foolish words of a vain and conceited *man;* while but too often the church in which the sincere and humble minister of Christ is preaching, pure and simple, the message of God, will be found comparatively empty and deserted. There is nothing *new* there—the Gospel of the Saviour, at least in its simple interpretation, is too *old* for this generation, which, like the Grecian hero in the Iliad, boasts to be "far better than its fathers."

And so in all other things—Spirit-rapping, Table-turning, electro-biology, and a thousand other ologies, each and all opposed, not only to the opinions long held by men, but to every conclusion at which human reason can now by the most vigorous and judicious efforts arrive—successively arise, and at once are gladly, greedily swallowed and digested by the vast crowds of guests, ever eager to feast on the banquet of *new* things!

The rule holds no less good in a field where we might least expect it—in the store and in the counting-room—in the Bank, the Exchange, the Hall of Commerce, the places in fact where we might most naturally expect to find a prudence and a wisdom, that would give a due respect and veneration to that which had been tried and tested by time; and that would rather regard with suspicion, than with favor, things that came recommended by novelty—newness alone. Yet how often do we find men noted for their business ability—their "long-headedness"—attracted by the glittering, dazzling splendor of some new money-making, probably *mining* project, the invention of some cool, calculating, crafty knave, a skillful caterer to the appetite for the *new*,—led on and on and on, until at last the ruin of their fortunes and the wretchedness of those dependent on them, bitterly reprove them, when too late, for deserting the *old*, tried, straight, and well-known paths, for the dark and crooked by-ways of the unknown and *new!*

When we find the love of the *new* exhibiting and developing itself in such vast and various fields as these, we need not be surprised, however much we may be grieved, that like symptoms should at length begin to appear on the body of Masonry. As Masons are, after all, but men—although, if they were faithfully attentive to the teachings of Masonry they would be, in a much loftier and nobler sense, *men*—we must expect at times to find the same desires, passions, ambitions, partialities and prejudices agitating and disturbing the peace of the Masonic Body, as those which daily agitate and disturb the peace of society at large. There is a certain class of minds so constituted, that the desire for change—for the *new*—renders it impossible for them to be content or perfectly satisfied with any existing condition of things, however wisely that condition may be adapted to all the most important purposes of their creation. Such minds are only happy and at ease when—paradoxical as the assertion may seem—revelling in dreams of Quixotic enterprises, having for their aim and object the subversion and overthrow of the *old*, and the establishment and adornment of the *new*—enterprises not directed to the attainment of any thing practical or useful, but rather to that which is different from, or utterly outside of and beyond, the common course of nature, and the common bounds of common sense.

By such minds as these the tried and familiar paths and well-tested experience of the Past are looked down upon with a lofty contempt. The wisdom of the Fathers is foolishness as compared with the greater wisdom of the children. To reflecting minds such a spirit as this—a spirit despising the *old* and doing homage to the *new*—portends anything but good for the future of our Fraternity—a Fraternity which, it must ever be borne in mind, is, as an organization, *sui generis* in its construction, and peculiar and distinct from all others in its purposes, objects, and practical aims.

It is an idea no less erroneous than dangerous, to suppose that Masonry is, in the broad and common acceptance of the term, a *progressive* Institution; or that, in order to the full development of its usefulness, it must be made to conform to those principles and rules of government, on which modern associations of various kinds—political, commercial, charitable, religious, literary and scientific—depend not only for their efficient action, but for their very existence itself. Such an idea either weakly misunderstands or willfuly ignores the essential nature of the Masonic Institution.

It entirely overlooks the two important facts of its *Antiquity* and its *Universality*,—that its origin lies in the far-distant ages of the Past, and that its present existence extends throughout all portions of the globe, and amongst every civilized people, as a UNITY. To subject and subordinate an Institution of this character,—so venerable in its antiquity and so vast in its extent,—to the local laws, customs and ideas of any particular nation or people, would be to change its whole character and nature, and utterly subvert it as a Cosmopolitan Fraternity—a Fraternity whose principles are this day, as they have been for long ages past, not within the narrow limits of one nation, but on the broad stage of the vast world at large itself, exemplified and illustrated by teachings such as these—

> "In frankness and in fairness
> Go forth and reap the earth,—
> Its richness and its rareness,
> Its more than money's worth.
> Go forth and win from others
> Their honor and their love,
> By teaching them as Brothers,
> And the sons of God above!
>
> "For in that brighter sequel
> To which our beings tend,
> At last we shall be equal
> In One Redeeming Friend!
> And He, who made us Brothers,
> Our Lord and Brother too,
> Hath gone before the others
> To prepare for them and you!"

Instead of this ancient world-wide Brotherhood of love, such attempts, as we have referred to, would transform Masonry into a narrow, modern, national or sectarian association, however it might still retain its ancient, honored name. If Masonry is to be carefully preserved and conscientiously handed down to future generations as it has been preserved and handed down from our Masonic Forefathers of the hoary and the aged PAST, to us their favored—and alas! too often, ungrateful—children, it can only be accomplished by a strict and reverential regard for those ancient landmarks and guide-posts which the wisdom of its early founders set up for its guidance and guardianship on its long march through the successive ages, along the downward path of Time. These are no mere words of course—*verba et preterea nihil*—with us: they are the cherished sentiments of our heart, the most firm and fixed conclusions of our reflection and our reason: and such being the case, it cannot be a matter of surprise that we should regard as, at the least, a very dangerous experiment, any *new* project contemplating a change or modification—an adding to or a taking from—those ancient landmarks. Such a project has been broached on this continent not many months since, and, in defence of all true and ancient Masonry, we have felt bound, as soon as we had authentic evidence before us, to come forward and oppose and expose it.

We learn from the printed account of the Proceedings of the Grand Lodge of Maryland, at the Semi-Annual Communication of that Body in May last, that Bro. Col. Taliaferro P. Shaffer or Shafferer (for the name is spelled both ways in the Proceedings,) addressed the Brethren present in "reference to the *Work* of Masonry in Europe." Whereupon, says the Record, "Brother Shaffer was requested to furnish the Grand Secretary with his remarks in writing, and that the same be printed with the Proceedings of the Grand Lodge." The remarks as subsequently furnished by the Brother were as follows:—

Substance of Remarks made by Brother and Colonel Tal. P. Shafferer, of Kentucky.

Most Worshipful Grand Master and Brethren of the Grand Lodge:—

I appear before you on this occasion, for the purpose of presenting, for your consideration, a subject of no ordinary importance. It is well known to you and my countrymen generally, that I have resided more or less of the past eleven years in Europe, and have been the recipient of many distinctions from Potentates and learned institutions. Thus favored, I have had many opportunities to discuss the principles and ritual of Freemasonry with those occupying the highest positions of the Fraternity.

During my extensive travels over the world, and even in the frozen zone of the North, I have found Masonic recognition by those speaking different languages. But, notwithstanding the gratifying reality, I have observed considerable difference with respect to those significations usually taught, as being of universal formality. This diversity has exercised my mind, and I have, with the greatest solicitude, desired to realize the blessings that would follow the adoption of a uniform ritual throughout the world. This result, however, can never be attained, because the diversity of languages and customs of the people will prevent the possibility of preciseness of ceremony.

There is a wide difference between the rituals of America, England, France, Germany, Sweden, Denmark, and other parts of the world. The well informed Mason can make himself known wherever the light of the Institution has been shed, but he is subjected to more or less embarrassment. There are many in Europe who are familiar with our system, and those emigrating to America usually receive especial instruction. This being the case, you have not had an opportunity to observe the difference between the foreign and our systems. I can assure you, however, that it is very great, not only with respect to the organization of the degrees, but of the ritual. Having, for several years, observed this want of uniformity, I suggested to His Majesty, Frederick VII., the late King and Grand Master of Masons in Denmark, the propriety of holding, at some convenient time and place, a Convention or Grand Lodge of the world, to be composed of representatives from Grand Lodges of all nations. Neither His Majesty nor myself supposed it was possible to effect a universal ritual, but we were of opinion that a degree, with proper signs, tokens and other means of recognition, could be adopted. The degree might be in Latin, as a text, employing words, however, that could be translated into any other language. At the suggestion of His Majesty, *I* proceeded to arrange for the general meeting, but his untimely death in 1863 put a stop for the time being to any further efforts in the affair. Last autumn I had the honor of being a guest of His Majesty, Charles XV., King and Grand Master of Masons in Sweden and Norway, and on that occasion I presented, for His Majesty's consideration, the plan that had been accepted by the late King of Denmark. *I* also informed His Royal Highness, Prince Oscar, of *my* intentions, and both he and his august Brother cordially reciprocated.

I desire this Grand Lodge to take such steps as will facilitate me in effecting the general meeting of eminent Masons for the purpose I have mentioned. And as this is the first Grand Lodge that I have had the honor to appear before since my recent return from Europe, I hope it will be found consistent with your views of propriety to take the initiative in this important undertaking. My desire is to arrange for the meeting, and then each and every Grand Lodge, Chapter or Encampment, can send one or more representatives—on which occasion they will meet Kings, Princes and Plebians upon the Masonic level.

At the conclusion of these remarks the following Resolution was offered and adopted :—

" *Resolved*, That the M. W. Grand Master of this Grand Lodge be respectfully requested to correspond with the Grand Masters of the several Grand Lodges in the United States with a view to arrange for a Convention of A. F. and A. Masons throughout the world, to be held at such time and place as may be hereafter determined."

It is deeply to be regretted that a Body so intelligent as the Grand Lodge of Maryland should have allowed itself, out of mere courtesy and kindness, as we may reasonably suppose, to be entrapped into an apparent countenance of a scheme so palpably absurd and so plainly impracticable, and which can neither claim the merit of consistency nor the marks of common sense. It is indeed difficult, if not impossible, to tell what the author proposes, *what* he desires to accomplish, or *how* he expects to be enabled to accomplish it. In his own very peculiar way he informs us that, " in his extensive travels over the world, and *even in the frozen zone of the north*"—which zone, to the no small amazement and alarm of geographers, is thus excluded by him from the limits of the world—" he has found Masonic recognition by those speaking different languages ;" but, not satisfied with this evidence of the universality of the Institution, and of its general uniformity in all essential matters, as a world-wide Fraternity or Brotherhood, he " suggests to His Majesty, Frederick VII.," the late King of Denmark, and Grand Master of Masons in that Kingdom, " the propriety of holding at some convenient time and place, a Convention or *Grand Lodge of the World*, to be composed of representatives from Grand Lodges of all nations," not (be it observed,) for the purpose of effecting a Uniformity of Ritual, or of reconciling the differences now existing between the Foreign systems and our own—for " neither His Majesty nor myself supposed it was possible to effect a universal Ritual"—but to adopt a *new* degree, " with proper signs, tokens, and other means of recognition," by means of which Masons everywhere could make themselves known unto each other! He then proceeds, with no less gravity than modesty, to inform us, that " at the suggestion of His Majesty, *he* proceeded to arrange for the general meeting, but that the King's untimely death in 1863 put a stop for the time being, to any further efforts in the affair." His Brethren of " all nations" may perhaps feel under obligations to Brother Shaffer for thus voluntarily undertaking to act for them, without their having been in any wise consulted, in a matter in which it might reasonably be supposed, they would feel at least some interest ; but, whether this be so not, of one thing we are sure, namely, that they will consider it a most fortunate occurrence for " His Majesty," that he was enabled to escape, even though it were through the valley and shadow of death, the imputation even of being engaged in so stupendous a piece of folly.

But the death of one King was not a disappointment or damper sufficiently powerful to overcome the perseverance or extinguish the ardor of our Brother. " Last autumn (he continues,) I had the honor of being a *guest* of His Majesty, Charles XV., King of Norway and Sweden, and Grand Master of Masons ; and on that occasion *I* presented for His Majesty's consideration the plan that had been accepted by the late King of Denmark. *I* also informed His Royal Highness, Prince Oscar, of *my* intentions, and both he and his august Brother cordially reciprocated."

Now the absurdity of all this bombastic folly and egotistic assumption is equalled or paralleled only by the proposition itself, (whether originating with His late Majesty of Denmark, or with Brother Shaffer does not clearly appear,) that the *new degree* to be made by this " Grand Lodge of the World," shall be in *Latin*, but—we beg our readers to mark the words—" *employing words, however, that could be translated into any other language.*" We have in our time devoted some attention to the study of Latin, and in the innocence and simplicity of our heart, we had hitherto supposed that any work or document composed in that language could be translated into any other, and *vice versa ;* nay, we had even thought we had heard some tradition to the effect, that after the revival of learning in Europe, when the heavy clouds of the Dark Ages began at length to break and clear away before the returning rays of the sun of human intelligence, Latin was the language that was with one consent, adopted as the common language of learned men of every nation, by which Italian, German, Spaniard, Frenchman, Briton, Dane, could most readily and easily communicate with each other, and render generous mutual assistance in the grand, but as yet, strange and difficult work of the restoration of Knowledge and revival of Learning. Either Bro. Shaffer or we must certainly labor under some great error.

But waiving this, it becomes necessary to inquire how such a degree as that proposed is likely to remove the alleged difficulty? The Latin must be translated into French or German (or whatever the national language may be,) before it can be read by any considerable number of French or German Brethren. Why not then translate the *existing* degrees into French and German, &c., at once? Again, if the present legitimate means of Masonic recognition can be understood in Sweden and Denmark—and our Brother admits that there is no great difficulty in this respect—what probability is there that those of the new degree would be more readily understood, even though "translated out of Latin?" On the contrary, whereas a knowledge of the existing means of recognition, with whatever variations, has long since been spread over the world, must not a long period elapse and much unnecessary labor be endured, before those of the new degree could be rendered useful or available for any practical purpose? Again, he observes, "there is a wide difierence in the Rituals of the countries through which he has travelled." Every intelligent Mason in this country knows this fact quite as well as Brother Shaffer, and also knows what he further tells them, that "a well-informed Mason can make himself known, wherever the light of the Institution has been shed." With *this*, sensible matter-of-fact Masons, who consider the objects of the Institution to be something more useful than building "Chateaux en Espagne," are satisfied. In *this*, they see all the solid purposes and real requirements of the Institution (in this particular,) to be fulfilled and answered; and as great a uniformity to be established, as the case admits of. But our Brother says further, that the Mason in travelling from country to country "is subject to more or less embarrassment." He does not however inform us how his *new* degree is to remove this embarrassment. He evidently designs it as a *substitute for Masonry* as at present constituted; but how this *new* substitute is at once, per saltum, to attain to a greater uniformity of practice throughout the world, than has been acquired by the *old* original Institution during an existence of three thousand years or upwards, we confess to be unable readily to comprehend. In fine, so far as we are able to unravel the tangled web of its author's confused, contradictory and absurd statements, the whole scheme is worthless for any practical purpose, or indeed for any purpose whatever, except it be to serve as a hobby-horse for riding into a notoriety not attainable by more sound and sensible means. We have no confidence in it ourselves, and we shall be greatly surprised if it is more favorably regarded by any of the Grand Masters to whom an appeal in its behalf is about to be made. They have no authority to appoint delegates to such a Convention, and if they had, we entertain too high an opinion of their good sense and of their sound Masonic principles to imagine for a moment that they would endorse so foolish and un-masonic a project. Lastly, although we would never unnecessarily say a word to hurt a Brother's feelings, and, in a case of this kind, feel inclined to lay the chief blame rather upon an unguided and mistaken enthusiasm than upon any more blamable motive, still there is in Bro. Shaffer's communication an amount of egotism and vanity, which painfully adds to the disagreeable impression created by his foolish proposition. We would then simply say to him—

> "O wad some power the giftie gie us,
> To see oursels as others see us!
> It wad frae monie a blunder free us
> An' foolish notion."

AUTOBIOGRAPHY

OF THE

LATE BROTHER HENRY FOWLE, WRITTEN IN 1833.

[Continued from page 331.]

Monday, 24 June. Being the anniversary of our Patron, St. John, several Committees from various Societies waited upon us and invited us to assist in the solemnities of the day; but having been so long absent from home, and also having completed our business, I was not to be persuaded, so went on board the Fulton, which brought us to New Haven in nine hours.

Tuesday, 25. A few days before we left New York Monsieur De Valnais and his daughter arrived there from France in a fine frigate. He had been appointed Consul at Boston by Louis XVIII. I had been introduced to him at New York, and on the passage found means to be useful to them and gain his favor. Last night he requested my friend Snow, and myself, to come on with him and his daughter,—he had taken the whole carriage for themselves and baggage, and if we would come with them, they would take care that the latter should not incommode us,—we accepted the offer and were well accommodated, while the other stages were crowded to overflowing. We started from New Haven at 9 o'clock and arrived at Hartford at 6 P. M., and put up for the night.

Mr. De Valnais was married in Boston in 1787, and when his daughter was six months old, he, with his family, returned to France. Miss De Valnais is a very agreeable lady, perfectly well bred, polite and sociable; she is proud to be called a Yankee,—having been born in Boston. Both she and her father speak English perfectly, and are very partial to this country.

"'Tis now that witching time of night when, as they tell us, church yards yawn, and send their noiseless tenants forth to fright poor mortals." In short 'tis midnight; I am a hundred miles from home; Mr. Snow lies before me sounding his nasal trumpet; all the family and guests are in bed, except myself and a cat,—who has just popped her head into my room on her way to her own.

I feel the power of the drowsy god upon my eye-lids, and can no longer resist it. Good angels protect my family, and give us a happy meeting.

Wednesday, 26. Started from Hartford at 6, A. M.; great change in the weather yesterday,—at 3 o'clock in the afternoon the mercury in the shade stood at 98, and this morning we were obliged to put on additional clothes to prevent freezing!

At 4, P. M., very pleasant and comfortable, when, passing down a declivity, not very steep, but at the rate of twenty miles an hour, one of the wheel horses, as they call them, made a false step, and fell upon his broadside as dead, and the leaders dragged him about forty feet before the velocity of the carriage could be retarded; sitting near the door I saw the horse fall, and supposed him to be instantly killed, but did not think the passengers in danger. Miss De Valnais was not of my opinion, she shrieked and would have leaped from the carriage, but I prevented her, and her father cried, "Courage! ma chere, nous ne sommes pas en danger;" she instantly regained her spirits, saying, "I am ashamed of my weakness, but the surprise was so sudden it almost overpowered me."

The horses now began to snort and plunge. I had the door open in an instant, and was on the ground with the lady in my arms; the father also alighted. After stripping the horse, he arose, having received no other damage than the loss of the hair, perhaps a little of the skin, from his hip and shoulder. Being again seated, we scampered off, and arrived at Providence at 8, P. M., having travelled seventy miles. We put up for the night at Monsieur Chapotain's hotel, where we had a great deal of talk, small rations, and plenty of charge.

Thursday, 27. Left Providence at 8, arrived safe at home at 2, after an absence of twenty-seven days, and had the happiness to find my family and friends in good health.

I have been censured, by some severely, for my attachment to Masonry. I know it has taken a good deal of time and some money, but I have never repented it. The Institution has suffered, and is still suffering, under a cloud of calumny and misrepresentation, but if the Christian Religion is worth preserving, (and no honest man will deny it,) Masonry is worthy of our support. There is not a sentiment or principle in real Masonry which is not recommended and enjoined in the New Testament. If love to God and love to man be inculcated in the Christian Religion, it is no less so in Masonry.

I have long since made it a rule never to engage in violent disputes upon subjects of a Religious, Political or Masonic nature, for it is a folly to argue with a man who is predetermined not to believe you, nor to be convinced by reason and common sense. Truth is acknowledged by all to be a divine attribute; it is the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. Does Religion enjoin a strict adherence to truth? So does Masonry. God is truth, and must be worshipped in spirit and truth. The reverend clergy are said to be the ministers of the God of Truth,—they have obligated themselves to preach the truth to their brother mortals, and be true to the trust reposed in them. What then shall we say of that man who, thus obligated, shall voluntarily engage by solemn oath to keep the secrets of a Society of which he is solicitous to become a member, who is told,—and with truth,—that the oath he is about to take will not improperly affect either his religion, the allegiance he owes his country, or any other moral or social duty: he takes the oath; he calls upon his God to witness his sincerity, and takes one degree after another, with full time between for consideration: after having taken the first oath,—and there is none more strict and severe,—he has full time for reflection; if he finds nothing in it unworthy a man, or a Christian, he goes on to the next, and so on: but if at the commencement of the business he finds that he is doing wrong, and that the principles of the Society, as they are unfolded to him, are such as no honest man ought to imbibe, and that by proceeding he will commit a heinous sin; instead of reviling with horror, as a good man naturally would, he presses on, taking oath upon oath, and degree after degree, to the amount of twenty or more, believing all the time he is committing a damnable sin? This man, too, is a minister of the everlasting gospel of truth, and resides not a hundred miles from us. His sermons and orations on the subject of Masonry would lead one to think that he would cheerfully suffer martyrdom in the cause for which he was contending. This man, too, when in the most abject poverty, was fed and clothed by his Brother Masons; in sickness, nursed and nourished from the same source, and when recovered, was by them cherished and caressed; and they finally presented him with the means of a handsome support. Having received all these favors from his Brother Masons, and received all these degrees gratis, he comes out and openly denounces the Society as devilish, and his benefactors as robbers and murderers! Great God! is this man a minister of the gospel? Judas Iscariot was a saint to him!

But the Institution is not destroyed; it is too good to fall by such hands; the benefits mankind have received from it are innumerable; it has saved the lives of multitudes in foreign countries, when shipwreck and misery had overwhelmed them; when robbers had plundered them; when sickness and want had brought them to the very brink of the grave, the discovery of being a Mason has saved them; the discovery of being a Brother hath stayed the hand of the conqueror, already lifted in the field of battle to cut off the captive; hath withheld the sword imbrued in carnage and slaughter, and subdued the insolence of triumph to do homage to the Craft. How many of our fellow-men are destitute of the common necessaries of life; shut up in the walls of dreary prisons, and deprived of the light and air of Heaven; or languishing in the midst of helpless families of children, without clothes to screen them from the wintry blast, or food to protect them from the voracious jaws of famine,—no better prospect before them than misery: hope—the last refuge of the wretched—nearly converted into despair; and the retrospect of past days serving only as an ignis fatuus to bewilder them still deeper in affliction, and upon its disappearance to increase the darknees visible to their misery.

How glorious, my friend; how God like, to step forth to the relief of such distress,—to arrest the tear of sorrow,—to disarm affliction of its darts,—to smooth the pillow of declining age,—to rescue from the fangs of vice the helpless orphan, and diffuse the most lively joy over a whole family of rational, immortal creatures,—and many, very many times has this been done by our despised and persecuted Society; and many times have I, with tears of joy, witnessed it. To make one fellow-creature happy, is more truly great than the triumphs of a conqueror, with ten thousand captives groaning at his heels. Success and triumph may cast a transient gleam of grandeur over the names of an Alexander, a Cæsar, a Suwarrow, or a Bonaparte, but the impartial voice of history will ever distinguish such characters as the robbers and murderers of mankind; the lustre of their glories, when compared with some of our American worthies, is as the glimmering of the glow-worm to the splendor of the meridian sun. I will mention but three of them,—and they were Masons:—Our Grand Master, Joseph Warren, who fell a martyr to American Liberty; the Sage of Pennsylvania, who snatched the fire from Heaven and broke the oppressor's spear; and the Hero of Virginia, who defended his country in war, governed it in peace, and is now immortal.

The former class of great men employed all their energies for their own aggrandizement, or for the slavery and destruction of mankind. The latter, for the benefit, happiness, and liberty of the human species.

And now, my friend, let us not be weary in well-doing; for Masonry, although cast down, is not destroyed. We have seen the sun so totally eclipsed as to render the noon-day dark as night, but the dark body soon moved off into the vast expanse and left the sun to shine again in all his glory. So it is with Freemasonry; it may, for a time, be depressed by persecution from without, and apostacy from with in,—Yet

"*Magna est Veritas et prevalebit.*"

In addition to those places, already stated, I have taught the Lectures, Work, &c., of the Orders, in the following, viz:—Portland, Me.; Hanover, N. H.; Windsor and Middlebury, Vt.; Boston, Newburyport, Greenwich and Rutland, Mass.; Providence, R. I.; Colchester and New London, Conn.; New York, Granville and Salem, N. Y.

I had frequently been requested to pay them a visit at Rutland, in Vermont: accordingly on the 10th of March, 1823, I left Boston (on Monday,) at 3, A. M., and arrived at Keene, New Hampshire, at 7, the same evening. Started at 4, next morning, and arrived at Rutland at 7, in the evening,—through a smart snow storm the whole day! Found Messrs Haskins and Gookins waiting for me. They informed me that their Chapter was then in Session, and requested me to visit and examine them. I found them tolerably correct, and suggested some amendments, which were adopted.

March 12. A number of the Knights assembled and made preparations for the morrow.

March 13. Recited the Lectures; which were received with enthusiasm: commenced the instruction of the officers, &c.

March 14, 15. Conferred the Orders upon six candidates.

March 16, 17. Revised the Work; correcting errors, &c.

While here, I received a pressing invitation from a gentleman at Granville, in New York State, to visit the Encampment at that place, (Granville.)

March 18. Left Rutland,—in another snow storm,—and arrived at Granville, at 7, P. M.,—twenty-seven miles. Mr. Arch Bishop, to whom I had letters of introduction and recommendation, and at whose particular invitation I had come to Granville, being indisposed, sent for me to his house. He bade me welcome to Granville, and to his house, which he desired me to make my home during my stay; and from him and his amiable lady I experienced every kind attention which they could have bestowed on a beloved brother.

March 19. We commenced business. I found them totally ignorant of everything they should know as Knights Templars. They had a Charter, as they called it, from Europe, and did not acknowledge the authority of the General Grand Encampment, nor the Grand Encampment of New York. I told them that it would ill-become me,—an officer in the former Body,—to set an example of insubordination, by teaching them to work, or even hold communication as Templars, with them; and requested to see them altogether, when I would make them a proposition. When they had assembled,—to the number of sixteen, from twenty-eight to forty-five years of age,—they said they were sensible of their ignorance, and, hearing that I was to be at Rutland, had determined, if possible, to have me visit them, and tell them what they must do to be saved, and were then ready to attend to any proposition I should be pleased to make. I then told them, if they would take the oath of allegiance to the State Grand Encampment, and to the General Grand Encampment, and promise upon their honor to petition the former for a Charter of recognition, I would proceed with them, and would also write to the State Grand Officers in their favor. They accepted my offer with great joy, and declared that they had long been sensible of being wrong, but knew not how to get right; that their eyes were at first opened to their ignorance by a short conversation with Major Brown,—a member of the Encampment at Windsor, Vermont,—who told them what I had done for them at Windsor, and explained some of the ceremonies as he had received them. This put them, they said, upon thinking, and comparing work; and the more they examined the matter, the more they were convinced of their ignorance, and the more they longed for light. But how were they to obtain it? At last they heard of me, and were then ready to do as I should dictate.

They all accordingly took the oath required, and I commenced a course of instruction, repeated the ceremonies with them, and taught them the Lectures, &c. Bro. Bishop was so highly pleased, that he was desirous others should be pleased also, and requested me to visit the Encampment at Salem,—a flourishing village, eighteen miles further south-west. He said they were worse, if possible, than they had been, and, if I would consent, he would at his own expense send an express to Salem, to know if they would attend to me. I told him if he did so, it must be entirely as from himself, and by no means at my request. He consented; and wrote a statement of the agreeable change which had taken place at Granville, &c. This, he sent by express, and at 12 o'clock the same night a letter was returned by the Grand Commander at Salem, full of the warmest expressions of gratitude, to Bro. Bishop, and pressing invitations to me to visit them.

[To be continued]

TYRIAN LODGE, GLOUCESTER.

Tyrian Lodge, of Gloucester, is one of the oldest Lodges of Freemasons in the county, having been instituted, May 9th, 1770. Its Charter bears the signature of General Joseph Warren, of Bunker Hill fame, then Most Worshipful Grand Master of the Continent of America, and was granted to the following petitioners:—Philip Marnett, Andrew F. Phillips, Andrew Giddings, David Parker, John Fletcher, George Brown, Barnett Harkin, Epes Sargent, Jr.

The first meeting of this Lodge was held at the dwelling house of the Widow Sargent, when its organization was perfected. The first list of officers was as follows: – Barnett Harkin, W. M.; George Brown, S. W.; John Fletcher, J. W.; Eben Parsons, Treas.; Epes Sargent, Jr., Secy.

Since its organization the following persons have acted as Worshipful Masters:—Barnett Harkin, 1770—1; Epes Sargent, Jr., 1772—4; Nathaniel Warner, pro tem., 1775; Barnett Harkin, 1776—8; Epes Sargent, Jr., 1779—81; Barnett Harkin, 1782—6; Nathaniel Warner, 1787; Thomas Saunders, 1789—95; Nathaniel Warner, 1795—8; Fitz W. Sargent, 1799—1801; John Beach, 1802; John Tucker, 1804—7; Wm. Pearce, 1808; John Tucker, 1809—10; Zenas Cushing, 1811—12; Elias Davison, 1813—16; Samuel Pearce, 1817—20; William Ferson, 1825—8; Rufus Leighton, 1829—32; William Ferson, 1843—44; Thomas Ireland, 1845—46; John S. Johnson, 1847—50; Daniel T. Babson, 1851; John Ayers, Jr., 1852—3; Daniel T. Babson, 1854; Fitz J. Babson, 1855—8; David Allen, Jr., 1859—60; A. J. Center, 1861—2; John Lloyd, 1863—5.

During the earlier years of the Lodge its meetings were held at private dwelling houses. Thus, it met at the house of James Prentice from 1770 to 79; house of Andrew Sargent, 1779—81; house of David Plummer, 1781—4; house of Philemon Haskell, 1784—90; house of Nath'l Sargent, 1790—4. In 1794 and 1795, it held its meetings at the Proprietors' School House, (still standing on School street, and occupied as a tenement house,) for which it paid a rental of £3 12s per annum; from 1795 to 1800 it met again at the house of Nathaniel Sargent, and from 1800 to 1805 at the hall of Jonathan Low. In 1805 and 1806 the meetings were again held in Proprietors' School House, and from 1806 to 1834 in Roger's Hall, occupying the present site of James' stable. In 1834, during the great Morgan excitement, the meetings were discontinued, and by vote of the Lodge the Charter was surrendered, but in 1843 it was restored to the Lodge, together with its Records and other property. Its meetings in 1843 and 1844, were held at the Engine house on Church street, afterwards at the Orthodox vestry, again at the Proprietors' School House, and then at Franklin Hall on Front street. From here it moved to Stacy's (since Odd Fellows') Hall, where the meetings were held until it moved into the handsome hall fitted up in Burnham's Building, which was burned in the great fire of 1864. It then met at Odd Fellows' Hall again until the completion of its present elegant hall.

The Lodge has numbered among its members many of the prominent men of the town, and is still a flourishing organization. Since its institution over four hundred persons have been made Masons, or raised, most of whom have been members of the Lodge, and thirty-six persons made members in other Lodges have been admitted to membership. As we have before intimated the influence of the war has been to increase the number of Masons, and this Lodge has apprenticed and raised sixty-six persons since the first of January, 1861.

Tyrian Lodge now numbers one hundred and twenty members. The following is a list of its present officers:—John Lloyd, W. M.; Henry Center, S. W.; Cyrus Story, J. W.; S. S. Day, Treas.; Robert R. Fears, Secy.; George B. Honnors, S. D.; E. L. Rowe, J. D.; John P. Honnors, Tyler.—*Gloucester Telegraph.*

CIRCULAR.

To the Present and Past Chief Grand Officers of the Grand Lodges and Grand Chapters of Masonry of the United States of America.

Brothers and Companions:—Four years ago, in common with others, I addressed you a Circular, asking a Convention of the representative men of the Order of Freemasonry to assemble for the purpose of consultation and, if possible, of suggesting some mode of assuaging the temper of the times and averting the horrors of civil war then opening upon our hitherto prosperous and happy land. I then said that I believed that if there was "any body of men who might form a nucleus around which the peace-loving, and peace-seeking conservatism of the nation might rally, you were that body of men"—that "you were not politicians, but patriots, loving your whole country, its glory and prosperity, and embracing all the American people in the outstretched arms of an expansive love." I believed then, and still believe, that there was no necessity of drenching the land in fraternal blood, and that the sweeping besom might have been stayed. But the direct opposition of some, the indisposition of others, the inability to procure safe-conduct, and the rapid progress of warlike movements, prevented the assembly.

Since then, we have passed through the fiery ordeal and scathing powers of the most terrible civil war which has afflicted any people. There is now a cessation of hostilities, and men are no longer mustering their energies to mighty and dire conflict.

Various questions of an exciting character, however, still remain to be settled, or to continue to augment the chafed animosities of the nation. These will require the utmost wisdom and energies of a high and noble statesmanship, and if that shall be wanting our whole people must yet experience the bitter results of misrule, never again to be united in heart, and in the universal patriotic desire of building up a great nation worthy the love and admiration of our own and all other populations. Instead of a common desire to pursue peaceful avocations and to cherish perpetual emulation for the universal good, we will exhibit little else than a miserable and constant struggle for domineering mastery.

In the war through which we have passed, thousands have perished; thousands maimed and halt, must be pensioners upon individual and national bounty, and multitudes have been bereft of affluence and plunged into wretched poverty, even to the loss of the three great necessary comforts of life—food, raiment, and shelter. The ruin and desolation of many districts of country, before as fair as ever the sun shone upon, have been most dire, and all have been more or less injuriously affected—if not in the direct ravages of strife, it has been in onerous public debt and burdens, in vitiation of moral character, in dimunition of education, in deterioration of industrial labor, and in sundering the bonds of unity and pampering sectional animosity.

Whilst many are hopeful that what they consider great evils have been swept away, and entertain high hopes of future uninterrupted progress, many others are entertaining gloomy forebodings that the days of the purity of the Republic are passed away forever.

Very many are experiencing the bitterness of a radical change in society. Many, steeped in poverty, are groaning under the weight of misfortune, and the fearful looking forward to what is yet to come. They are at least bowed down and lowly. The wail of the widow and orphan is heard far and near, and the signal of distress is raised everywhere.

What is to come of all this? Will it work wrong, oppression, and general ruin, or will it renovate, elevate, and lift high up above all others our former great, magnificent, and happy country.

To restore the country, or to advance it high above its former prosperous, and honored position, ought to be considered the grateful duty and exalted privilege of every man and every order of men within its broad territory. Especially so should it be considered by those who are peculiarly taught that they should be true to their government and just to their country, at every stage of their progress, from the portico to the innermost recesses of the grand temple of human happiness.

There is a work for us to do. We may not stay our hands and fold our arms while a great moral and social revolution is progressing among us, which must redound in general good or general evil. We may not see our Brethren in anguish and distress, and hear their bitter cry, and refuse to bring them deliverance. Years ago I wrote what I then believed was truth—plain, palpable truth—and it is as true now as then, and I beg leave to quote from an address on Masonry:—

"Our Order has been guided steadily onward by its own bright star of fellowship, luminously emitting from every point the warm and cheering rays of Brotherly love; yet it has never failed to embrace all humanity in the outstretched arms of its universal benevolence. We have thought our country and the world was one great neighborhood, and that we should 'love our neighbor as ourselves'—not with a feeling which wastes its life in a sighing, sickly sentimentality, but which exhibits itself, as occasion may present, in useful and ameliorating activity. In the department we prescribed for ourselves much may be accomplished in exemplifying our doctrines of morality and the exercise of a heaven-born charity which is ever going about doing good. I know of nothing in life more consoling to the feelings, more delightful to the conscience, or more noble in man than doing good to others in the various forms of relief, which may be suggested to our sympathies. It is not only noble, but God-like, to lift up the lowly, the weary, and the forlorn in life's great highway. When John the Baptist sent a messenger to Jesus, to know if he were the Christ, Jesus replied: 'Go tell John, that the sick are healed, the leper is cleansed, the lame walk, the blind see, the dead are brought to life, and the poor have the Gospel preached to them.' This power, exercised in benevolent acts, was his argument to prove his divinity. Let us then contribute in an increased degree our assistance in all earnest undertakings in behalf of those who may need our kind offices, and manifest that we possess not merely the show of philanthrophy, but that with us, it is an active, living sentiment. In all things which may tend to the amelioration of our own race, let it be to our Order a 'crown of rejoicing,' that, whilst others are bringing their contributions, we have been not a whit behind the chiefest of all. By thus doing good to others, and being good ourselves, we will bear about us the sweet reflection, that, like the sun in the physical world, our Institution, venerated for its hoary antiquity, and esteemed for its excellencies, is distributing, everywhere, in the social and moral world, light, and warmth, and peace, and joy, and bliss.

"If our great doctrines of fraternity, justice in magnanimity and mercy, universal benevolence, and pure charity, were only generally comprehended in all their bearings, and felt as sentiments beneficent and active, and realized in action, what a change would come over the world. If this could occur in an instant it would be like that effulgence which burst upon the darkness of chaos, when God said, 'Let there be Light.' The trumpet would no longer be heard summoning hostile and belligerent squadrons to the field of carnage and death, but the songs of the affections, in soft and dulcet strains, would regale the ear of smiling and contented peace with their sweet and liquid melody. The mad and restless spirit of selfish ambition would no longer struggle for preferment and aggrandizement at the sacrifice of probity and honor, but a noble emulation would incite all to make most valuable contributions to the general welfare. Envy, malice, hatred, anger, and revenge, would go howling down to their native hell, and friendship, sympathy, and love, would so harmonize mankind as to lift them up to as high an elevation as human power could effect, and would proclaim, in songs of rejoicing, a perennial and universal jubilee."

You, Brethren, are a body of representative men of an Order, which is and should be dedicated to these high callings, and as such I propose to you to assemble at some central locality at an early day, for the purpose of consultation upon our duties and responsibilities in the present state of affairs of a common country and society. I would suggest the second Monday in October, at Louisville, as the time and place.

You will, of course, convene not as politicians ambitious of place and power and mastery, but as humanitarians, anxious only to restore harmony, pacification, unity, order, and amelioration, upon principles consistent with the magnanimity, moderation, honor, and dignity of the highest civilization and Christianity.

If you should thus assemble with pure hearts and minds intent upon the high objects indicated you may achieve much. Separated, you can accomplish little, but associated, you may perhaps agree upon some mode of action which will redound in immense benefit. Upon calm, dispassionate, and kindly conference and discussion, the chances greatly favor the presumption that you may advise and proclaim some just, liberal, and elevated propositions upon which all may unite in adjustment and amelioration. If so, the grand desired objects may be tranquilly, and honorably, and magnanimously achieved, and you may have the consolation of being great contributors to a great and general good. It would be to you a permanent happiness, and the rulers of the land and the people and posterity will rise up with one heart and call you blessed.

I trust I shall hear from all quarters the gratifying news that the proposition I make meets with your hearty concurrence.

Yours, fraternally, Chas. G. Wintersmith,
P. G. M. & P. G. H. P., of Ky.

AURORA LODGE, FITCHBURG.

It has been the custom for many years past with this energetic old Lodge to hold a Public Installation of its Officers, and to give an Annual Supper, to which the families and lady-friends of the members are invited, though we believe that for the last two or three years, on account of the war, and the consequent absence of many of its members, the custom has been allowed to fall into abeyance. It was, however, renewed the present year, and came off on the evening of the 12th ultimo. The attendance of the Brethren and ladies was considerably in excess of the hall-accommodations, though all were made as comfortable as they well could be, under the circumstances, and the pressure of an excessively warm evening. The ceremonies of Installation were performed by the M. W. Grand Master, assisted by his officers. At the conclusion of these the G. Master addressed the Lodge and the visitors present, referring to the early history of the Lodge, its uninterrupted success for the long time of sixty-four years, and its faithfulness and loyalty to the parent Body. He also referred in appropriate and impressive terms to the general principles of the Institution and the great objects it has in view. His remarks fell on attentive ears, and apparently afforded gratification to his large and intelligent audience. The Music was performed by a fine quartette choir, and added largely to the interest and pleasure of the occasion.

At the conclusion of the ceremonies in the hall a procession was formed and the company proceeded to the Fitchburg Hotel, (an excellent public house,) where they sat down to a bountiful and well-served Supper, and where the ceremonies of the evening were interspersed with brief speeches by Bros. Parkman, Moore, Dame, Bancroft, and others. The occasion was an exceedingly agreeable one, and we trust not altogether unprofitable in its results.

The officers installed are as follow:—

John Barney, W. M.—Charles S. Litch, S. W.—C. H. B. Snow, J. W.—Arnold Wilson, Treas.—S. W. Huntley, Sec.—Henry Allison, S. D.—Francis Shelden, J. D.—Henry G. Morse, S. S.—Henry S. Hitchcock, J. S.—William Kimball, Marshal—D. C. Brick, Chaplain—James Peirce, Tyler.

We had forgotten to say in its proper place, that at the conclusion of the Installation services the retiring Master, Brother M. G. Lyon, was presented with an elegant Past Master's Jewel, in gold, by Brother C. H. B. Snow. The speeches were appropriate, and that of the retiring Master especially interesting for its reminiscences.

GRAND LODGE OF ITALY.

[From the Report on Correspondence of the Grand Lodge of New York]

Freemasonry in Italy seems to be in inextricable confusion. The Grand Orient of Italy has thus far been recognized only by the Grand Orients of France, Belgium, the Grand Lodges of Ireland, Portugal, and Hungary—the last herself as yet unknown as a member of the Masonic family. The Grand Lodge of Turin, of which Bro. Cordova was Grand Master, was dissolved; another was formed and disappeared; and since then an Italian Masonic Congress commenced its session at Florence, which was attended by the representatives of seventy Lodges, and continued for four days.

Resolutions to the following effect were almost unanimously adopted:—all rites may be practiced without restraint; dogmatic and administrative powers shall be entirely separated; the Lodges formerly under the Grand Orient of Turin, under the Supreme Scottish Councils of Naples, Palermo, Turin, and Livorno unite under a single national supreme Masonic authority, which shall be composed of the Council of the Grand Orient, consisting of forty members, divided into four nearly independent sections—Turin, Florence, Naples, and Palermo; all discussions of general interest shall take place in the section located at the capital, assisted by two of the deputation from the three other sections.

This Congress expressed itself in favor of a general reform in Masonry, and elected Bro. Jos. Garribaldi, Grand Master, and Bro. Francois De Luca, President, of the Grand Orient.

Subsequently, new difficulties must have arisen, for we are informed that Garribaldi had resigned the office of Grand Master, and that Bro. Celestini Peroglio was the only member of the Council who had retained his office, and had assumed the control of affairs.

On the 1st of July, the representatives of the Lodges located in the places hereinafter mentioned, assembled at Milan, and continued their sessions for four days, viz:—Sienna, Turin, Perugia, Pisa, Licata, Cesena, Milan, Sarteano, Savigliano, Grossetto, Florence, and Cetano. They convened for the purpose of constituting Italian Masonry anew. The assembly revised and adopted the statutes of the former Grand Orient, and proceeded to the election of a Grand Council, consisting of Bros. Ansonio Franchi, President, Cel. Peroglio, J. C. Rainer, F. Sartoris, T. Villa, Val. Pratalungo, Sim. Larcher, R. Polidori, V. Dubois, Dam. Gilardi, and Caes. Farrini.

The following we copy from the Statutes *(Statuti della Massoneria Italiana al rito simb..)* as adopted:—

Article 1. Italian Masonry is a society of persons united in a compact founded upon the general principles of Masonry, with the mutual pledge to labor jointly for its success.

Art. 2. The principles of her motto are:—Liberty, Equality, Fraternity; its realization consists in respect for personal dignity, in the exercise of justice, and in the recognition of the solidarity of the whole of mankind.

Art. 4. She recognizes the principle of natural and moral order, under the symbol of the Great Architect of the Universe.

Art. 5. She prescribes no particular confession of faith, but permits the widest toleration of religious belief.

Art. 6. Her field of labor is the progress of social welfare under every condition, and under all forms; if she favors progress in economical, intellectual, moral, and political welfare, yet she always abstains from all questions and the application of these means, which might give her the imprint of a political society.

According to Art. 7, she desires to unite all free men into a great family, to form the true and only church of Humanity (Umanita).

Art. 8 sets forth that Italian Masonry consists solely of three degrees—Entered Apprentice, Fellow Craft, and Master Mason—and recognizes only the Symbolical Rite. With other rites she desires to enter into friendly connection, in order to advance the general welfare.

Italian Freemasonry consists, first, of Lodges; second, of a central power under the name of Grand Orient of Italy; third, of the regular and special communications. The number of Lodges is unlimited; the number of members may be limited by the Grand Orient, from motives of order and expediency. The seat of the Grand Orient is the Capital of the country, and it may grant Charters to Lodges in all parts of the world.

The General Assembly is composed of the deputies from all Lodges, and the members of the Grand Orient, etc., etc.

This Constitution of the Italian Grand Lodge is a decided improvement on the former, inasmuch as it discards all political tendencies; yet the cause of claiming the right of constituting Lodges in all parts of the world precludes its recognition by American Grand Lodges.

Information has since reached us, that the Convention above alluded to, held at Florence, and of which Ansonio Franchi was the elected head, was in opposition to that of Bro. Francois De Luca, of the Grand Orient of Italy, and was the work of thirty Italian Lodges under the leadership of Bro. Franchi, Master of the Lodge *Insubria*, at Milan. They constituted a *Supreme Conseil*, at Turin, which now exists together with the Grand Orient of Italy.

GRAND COUNCIL OF INDIANA.

WE have received a copy of the Proceedings of the Grand Council of R. & S. Masters of the State of Indiana, had at its last Annual Communication, at Indianapolis. The business was wholly of a local character. The Order seems to be in a flourishing condition. There are sixteen Subordinate Councils under the jurisdiction, having a membership of about 500. We give the following extract:—

"Since our last Grand Convocation it has pleased our Heavenly Father to call hence many of the bright and shining lights of our beloved Order. Many of our Sister Grand Councils have been compelled to yield to the afflictive demands of the insatiate monster, death. Vermont, New York and Iowa, have each experienced a loss of one or more of their Grand Officers and beloved companions. Other Sister Grand Councils may, and doubtless have, experienced similiar misfortunes, of which I am not informed, having received the Proceedings of a comparatively limited number of States.

"Would to God I could end the list of mortality here, could say here the destroying angel ceased his sad work, but we of Indiana have, too, been compelled to yield to the stern demands of the grim monster, two of our esteemed Companions.

"Companion Chauncey Carter, Past Deputy Puissant Grand Master of this Grand Council, and also Thrice Illustrious Grand Master of the Logansport Council, No. 11, the life and virtues of whom precludes the necessity of an attempt at eulogy on my part. He stood before the world and Fraternity with an untarnished reputation, whose bright example is pre-eminently entitled to our profoundest respect and emulation. On the 4th day of December, 1864, he was summoned before the Puissant Grand Master of the Universe.

"Nearer to our immediate office of fellowship of official function, was that lamented Companion, our Grand Recorder, the ever cheerful, fervent, the unswerving, the faithful, the pure-hearted and brotherly-minded, associate in the labors of this Grand Council, *Francis King*, of Indianapolis Council, No. 2, on the 21st of April last past, was summoned to the presence of the *Most High*. Deprived thus on the eve of our Annual Grand Communication of his valuable services, your Grand Master proceeded to supply the melancholy void by appointing our Past Most Puissant Grand Master William Hacker, of Shelbyville, Grand Recorder of this Grand Council, *pro tem.*, which was done by special appointment of the date of April 25th, 1865.

"Let these events not fail to sound in the chamber of our reflections the admonitions that echo through every arch of wisdom, to guard with sleepless vigilance the sanctuary of our immortality. It may be you, it may be I, that shall be mentioned with the tribute of a friendly tear, when another voice rehearses the history of another year.

"Let it only be with the eulogy sighed from the breast of candor, that fervency and zeal illuminated and beautified a character whose memory Masonry honors and humanity admires, that when we are removed hence by death, in obedience to the mandates of the Most Puissant Grand Master above, may we enter the sacred arches of that building above, that 'temple not made with hands,' whose maker and builder is the God of our Fathers, and whose foundation is laid in righteousness and true holiness. And here let us drop the fraternal tear of sympathy with the bereaved friends of our dear departed Companions, with the solemn conviction that the day cannot be far distant when all now present will have passed the circle of time, and entered upon the stern realities of the Eternal world.

"It is our desire to join with the members of this Grand Council in adopting some suitable testimonials of respect for the memory of our deceased Companions.

"And as we came together, this one time more, to renew around our common altar those pledges of fraternal love and affection which have so long bound and united us together, let us take up the trowel with a word of encouragement to each other, that we may pursue our labors with a fidelity that shall know no reproach, and finish the work so happily begun, thereby preserving our sacred treasures secure from all prying eyes, until the final completion of our work, which may alike excite the admiration and praise of every beholder."

IN MEMORIAM.

We are again called upon to record one of those appalling disasters which occasionally fall like a thunderbolt upon the community, bringing grief and mourning into many a happy home circle, and causing the hearts of thousands to thrill with sorrow and sympathy for the bereaved ones who mourn the loss of those who were nearest and dearest to them. On the 28th ult., the good steamer *Brother Jonathan* took her departure from our harbor, bound for Victoria and Oregon, having on board nearly three hundred souls. Gaily she steamed down the harbor, through the Golden Gate and out into the wide ocean, a staunch and noble vessel, her officers and crew tried and skillful seamen, well acquainted with all the known dangers and intricacies of her proposed route, and all seemed to indicate a safe and speedy voyage. Her many passengers were indulging in bright hopes and anticipations; some of a re-union with long absent friends, some of successful business operations, and others of recuperating their shattered health by relaxation from business, and change of air and climate. But, alas! the fallacy of human hopes and expectations; in a few short hours a crash is heard, the swift speeding steamer stops in her career, the passengers, one and all, rush upon deck only to behold the dark wings of the Angel of Death overshadowing them. Hope fled, and the pitiless billows raging like wolves for their prey. Oh! the agony of such a moment! no pen can describe it, no tongue can utter it; we have felt that agony and well we know its terrible acuteness. A few moments later and one small boat is seen struggling with the angry waves which each moment threaten to overwhelm her, bearing within her frail timbers nineteen souls, all that remain of the living freight of that noble steamer, over which the cold, dark waters are now raging. Many a brave man and good woman went down in that ill-fated ship, but we propose at this time to speak of but one. Bro. James R. Richards was a man well known in this community as an honorable and successful merchant, an honest man, a good citizen and a true and consistent Mason. In him the Fraternity has lost one of its brightest ornaments, his Lodge a faithful, zealous Master, the needy and distressed, the widow and the orphan, a true and sympathizing friend. Bro. Richards sailed for Oregon in the *Brother Jonathan* with the expectation of meeting his wife, who had been sojourning for a time in Honolulu for her health, and who will arrive only to hear the sad news that she is a widow and her little children orphans.

Bro. Richards was a member of Oriental Lodge, No. 144, and was elected Master of that Lodge in December, 1862, and was re-elected in 1863, and again re-elected in 1864. He was also a member of California Royal Arch Chapter, No. 5, and of California Commandery, No. 1, of Knights Templars, of which body he was two years Junior Warden. His death has caused universal sorrow among the Craft, by whom his loss will be sincerely mourned.

At a meeting of the Masonic Board of Relief (a body composed of the Masters of the various Lodges in the city,) held on Saturday the 12th inst., the following resolutions were adopted, viz:—

Whereas, it has pleased the Almighty in his wisdom to remove from among us by death our well beloved Brother and colleague, James R. Richards, therefore,

Resolved, That in this affliction we recognize the hand of the Omnipotent Father who doeth all things well, and with reverence and humility submit to his will.

Resolved, That in the death of Brother James R. Richards, our Order has lost one of its most cherished members, and the community at large an upright, honorable and worthy citizen.

Resolved, That we deeply and most sincerely sympathize with the widow and orphans of our deceased Brother in this their sore affliction, and we confidently trust that "He who tempers the wind to the shorn lamb," will pour into their bruised hearts that balm of consolation which no earthly power can bestow, and that He will watch over and protect the helpless orphans now bereft of a father's care and guidance.

Resolved, That we fraternally sympathize with our Brethren of Oriental Lodge in the great affliction which has befallen them, and that we will join them in mourning the loss of one whose many good qualities had endeared him to us all.

Resolved, That in token of our respect for the memory of our deceased Brother, we wear the usual badge of mourning for the period of thirty days.

Resolved, That these Resolutions be spread upon the Records of this Board, and that the Secretary be instructed to furnish a copy of them to the widow of our deceased Brother.—*San Fran. Mercury, August 13th.*

TRIENNIAL MEETINGS
OF THE GENERAL GRAND ENCAMPMENT AND G. G. CHAPTER OF U. S. A.

THE Grand Encampment of Knights Templars for the United States was opened at Representatives' Hall, in the State House, at Columbus, Ohio, on Tuesday, the 5th of September last, by M. E. Sir Benj. B. French, Grand Master. The attendance was very large, and included representatives from all portions of the country, North, South, East and West. Immediately after the Grand Body was opened a procession was formed, and under the escort of Columbian Commandery, of Washington, D. C.. the Knights proceeded to a neighboring church, where devotions were had under the direction of the Grand Prelate, after which the Grand Encampment returned in the same Order to Representatives' Hall, where it adjourned until 8 o'clock in the evening; at which time the Grand Master delivered his Annual Address, occupying over an hour in its delivery. It was an interesting and able production, and evinced the zeal, ability and fidelity of the Grand Master in the discharge of his onerous duties during the last three years. The Grand Body then adjourned until Wednesday morning at 8 o'clock.

Wednesday, September 6. The Standing Committees were appointed, and the Grand Master's Address was referred to the "Committee on Doings of Gr. Officers," and its various matters distributed to Standing and Special Committees for consideration. The Representatives from the Grand Encampment of Massachusetts and Rhode Island presented the Report of a Committee from their Grand Body instructing them to bring before the Grand Encampment the fact that the Ritual of the Order of Malta had been printed and offered for indiscriminate sale in the city of New York. This Report was entitled, "Grand Encampment of Massachusetts, Rhode Island," &c., &c. The Representatives from the State of New York objected to its reception upon the ground that there was no such Body as the Grand Encampment of Massachusetts and Rhode Island; that this Grand Body was in rebellion against the Grand Encampment; and moved that the document be sent back for correction. This gave rise to an animated discussion, in which the Representatives from Massachusetts and R. Island stated that if the motion prevailed its effect would be to drive them from the Convention, and to deprive them of their seats. Upon the motion being put, one vote was cast in its favor, and the remaining votes against it. The Report was then referred to the Standing Committee on Grievances.

The Committee appointed three years ago to prepare and present a suitable devotional service for the Grand Encampment, made their Report.

The service recommended was that used in the church yesterday morning After full discussion the Grand Encampment refused to adopt the service, principally upon the ground that it might be considered as enunciating religious doctrines and tenets, which it was argued the service contained. The opinion of the Knights, as expressed in the arguments, was that the form and manner of this service had better be left entirely to the taste and belief of the officiating Grand Prelate, whoever he may be.

The Grand Master, in his Address, had decided that a quorum of a State Gr. Commandery consisted of a majority of its subordinates; and recommended that the Constitution be amended in conformity with this opinion, making the rule apply equally to State Grand Bodies, and to the Grand Encampment. The Committee on Masonic Jurisprudence, to whom this subject was referred, reported in accordance with this recommendation, and the Report was accepted.

The Grand Master exemplified the drill. Recess until 3 o'clock, P. M.

R. E. Deputy Grand Master David S. Goodloe, of Kentucky, presiding.

A motion was made to reconsider so much of the Report of the Committee on Masonic Jurisprudence as relates to quorum of the Grand Encampments, and the State Grand Bodies. The discussion of this subject was the most animated and zealous of any matter considered by the Grand Body, and called out the abilities and learning of the Knights in many able arguments. Although the Chairman of the Committee making the Report was the chosen man of the Convention, and although he and his associates argued their case with the recommendation of the Grand Master, as contained in his Address, yet the Grand Encampment by a clear and decided majority reconsidered the vote adopting this portion of the Report, and then laid the whole subject of quorums upon the table. The Committee contended that the Grand Encampment and State Grand Bodies were representative and legislative bodies, and that justice to their constituencies required that they should be protected by a definite constitutional expression of what constitutes a quorum.

The other side contended that these Bodies were Masonic, although legislative and representative, and that the quorum was fixed already by Masonic and Templar usage, and landmarks; that nine Knights Templars constitute a constitutional quorum of any body of Templars, grand or subordinate, and that any other rule would place in the hands of a faction the power to break up our proceedings and stop our labors,—that an infectious disease prevailing in the neighborhood of our meetings, or an excited public opinion, might at any time prevent the assemblage of such a quorum as the Committee contended for.

The Grand Master, in his Address, recommended that the Order of Malta be restored as a Constitutional Order, but that its place should be between the Red Cross and the Temple. The Committee to whom this subject was referred, however, reported a resolution, placing the Order of Malta after that of the Temple, thus assigning it the old place which it occupied prior to 1856. The Amendment to the Constitution went into the orders of the day for Thursday, when the Amendment as recommended prevailed. The subject considered by the Joint Committee of the Grand Encampment of Ohio, and the Grand Encampment of the United States, was referred to a Special Committee; but it is impossible to determine at this writing what the report and action of the Grand Encampment thereon was.

The G. Encampment adjourned until half-past 8 o'clock, Thursday morning.

Thursday, September 7. Grand Master French presiding. The first business was the election of Officers. The following were elected and installed as Officers of the Grand Encampment of the United States for three years, viz:—

H. L. Palmer, of Wisconsin, M. E. G. Master—William S. Gardner, Deputy G. Master—J. Q. A. Fellows, G. Generalissimo—Kent Jarvis, G. Capt. Gen.—Robert McMurdy, G. Prelate—George W. Bell, G. Senior Warden—H. C. Ranny, G. Junior Warden—John W. Simons, G. Treasurer—John D. Caldwell, of Ohio. G. Recorder—William C. Munger, G. St. Bearer—Ezra L. Stevens, G. Sw. Bearer—George W. Prescott, G. Warder—J. B. Covert, G. Capt. Guard.

Grand Master French stated that he had always been opposed to the change in the Constitution made in 1856, and he believed that a change could be made which would harmonize all the Grand and Subordinate Bodies in the Jurisdiction. He therefore moved that the Constitution be amended so that this Grand Encampment be called a GRAND CONCLAVE; the Grand Commanderies, GRAND ENCAMPMENTS; and the Subordinate Bodies, COMMANDERIES. After some discussion the question was put, when it appeared that a majority of the Grand Encampment was in favor of the Amendment, but that the constitutional two-thirds had not voted in the affirmative. The motion to amend was then made again, and will be in order on the first day of the next Triennial Session.

A proposition to appoint Delegates from the Grand Encampment to a "Convention, or Grand Lodge of the World," was rejected by nearly a unanimous vote.

The Standing Committee to designate the place of the next Triennial Meeting, fixed upon Philadelphia, but the Report was amended, moving St. Louis instead, which finally prevailed, through the eloquent and persuasive remarks of Sir Knight O'Sullivan, of Missouri. This is the substance of the business transacted at this Convention. The Grand Encampment of the United States at 1 o'clock, P. M., Thursday, the 7th of September, adjourned to meet at St. Louis on the third Tuesday of September, 1868.

Thursday evening the Grand Encampment and Grand Chapter of Ohio gave an elegant banquet to the Grand Encampment of the United States, and to the General Grand Chapter, at the Neil House, Columbus. Right Eminent Sir Heman Ely, Grand Master of the Grand Encampment of Ohio, presided in his easy and graceful style. Remarks were made by many Sir Knights, and the choice viands enlivened the breasts of all. At a late hour Auld Lang Syne was sung, and the Banquet Hall was deserted.

The General Grand Chapter of the United States met at Representatives' Hall, in the State House, at Columbus, Ohio, the 7th of September, 1865, at 2 o'clock, P. M. M. E. Comp. John L. Lewis, Deputy Grand High Priest, presiding in the absence of Comp. Albert G. Mackey, Gen. Gr. High Priest.

After much discussion it was determined that this Session was the Regular Session which should have convened at Memphis, Tennessee, three years ago. The Constitution was amended in several particulars, the effect of which was to centralize power in the General Grand Body, and restore to it some of its original powers. The Regular Session for 1865 was held at the same place, on Friday the 8th inst., when the following officers were elected for the next three years:—

John L. Lewis, of New York, G. G. H. P.; Ira A. W. Buck, of Illinois, D. G. G. H. P.; A. T. C. Pierson, of Minnesota, G. G. King; John Q. A. Fellows, of Louisiana, Scribe; John McClellan, of Massachusetts, Treas; John D. Caldwell, of Ohio, Secy.; William Hacker, of Indiana, G. C. of the H.; Jas. L. Gould, of Connecticut, R. A. C.

The General Grand Chapter was then closed to meet at St. Louis, Mo., on the third Tuesday of September, 1868.

MASONRY IN CHINA.

WE learn from our correspondence and other sources, that the condition of the Lodges and other Masonic Bodies in China is highly encouraging, and that the Order is making rapid progress in most of the principal commercial towns on the coast and larger rivers. In some instances, as in India, natives have been received, but the Lodges are at present, and must continue to be for many years to come, mainly sustained by the foreign population. Our English Brethren have a Provincial Grand Lodge at Hong Kong, and are talking of establishing another at Shanghai, in which latter place there are now in successful operation English, Scotch and American Lodges, the last holding under the authority of the Grand Lodge of Massachusetts. There are also at the same place a Chapter of Royal Arch Masons, and an Encampment of Knights Templars, under English authority. In our next we shall give the history of these several Bodies more in detail.

The R. W. Brother SAMUEL RAWSON, Esq., who for the last twenty years has exercised an active control over the Craft in China, and for most of the time filled, with great acceptance and ability, the important office of Provincial Gr. Master, has recently returned to England. To none, says the London Freemasons' Magazine, more than to this Brother, is the Craft indebted for the high position it occupies in the estimation of the cosmopolitan band of foreign residents attracted to the "flowery kingdom," either by the *ama sacra fames*, or by the laudable desire of increasing the mercantile relations of foreign powers with the Chinese Empire, and penetrating beneath the stolidity which is on the surface of every Celestial mind, to demonstrate practically to the observant race, with whom they are brought in contact, the superiority of the Christian religion and mode of life, over the Pagan and Confucian tenets, hallowed to them by time-honored traditions.

Just prior to his embarking for England, Brother Rawson was complimented by the Brethren of Shanghai, with a "farewell banquet," in which all the Masonic Bodies of the District were represented. The banquet took place under the immediate auspices of the Royal Sussex Lodge, and was ably presided over by its Worshipful Master, Brother CHARLES E. PARKER, son of our respected fellow-citizen, **Charles H. Parker**, Esq., of the firm of A. & A. Lawrence & Co. The Hall in which the dinner was spread was elegantly decorated with the Lodge and Chapter Banners, "whilst the Templar Banners, dotted here and there, marked the presence of numerous Knights, who for the nonce were appareled in the less imposing garb of the Craft. On the removal of the cloth the W. Master announced the usual loyal and preliminary toasts—which are never omitted by our English Brethren on such occasions—namely, "The Queen and the Craft," and the Grand Master and Officers of the Grand Lodge. The next toast was, "The Grand Lodges of other countries—long may they, with us, in fraternal union, peacefully disseminate and extend the principles of the Order." Several other toasts followed, and to these succeeded the principal toast of the evening—"The Health of the Provincial Grand Master"—accompanied with an appropriate personal address by the presiding officer, in which he very happily referred to the important and valuable services which had been rendered to the Craft in China by their distinguished guests, saying—"Year after year, have we seen him with untiring hand and energy, fostering and building up our noble Order; and none having received the highest honor which lies in the power of the Craft to give within this province: having ably fulfilled the duties of head of Freemasonry in China, we now give him the crowning honor, the undying laurel to carry with him from the scene of his labor—the testimony of his Brethren to a faithful and conscientious discharge of his duties." The response of Brother Rawson was hearty, felicitous and appropriate.

To a complimentary toast, the Bro. Rev. C. **Butcher** replied as follows:—

"Worshipful Master and Brethren, I cannot express the pleasure it gives me to be present on this occasion, one of the pleasantest evenings I have passed in Shanghai. There are three eras in Masonry:—The first is that connected with the remote period, of which we hear so much in the ceremonies of our Lodges when the great edifice of the Jewish Church was raised; the second is in the middle ages, when we find a strange phenomenon. Those were times of darkness and ignorance, but they produced the most splendid examples of architectural magnificence the world has ever seen. For these the world has to thank the guilds of travelling Freemasons, who, going from place to place, designed those masterpieces of art, the cathedrals of England and the continental countries of Europe, which our age can only essay to imitate and cannot attempt to rival. But though the Freemasons have ceased to labor on such works as these, are they an idle and useless body? Though we have ceased to be 'practical,' and are instead 'speculative' Masons, have we not functions still? I point to men like the honored guest of to-night to prove the value of our Institution. The maxims of Brotherly love, relief, and truth, are foundations on which the moral edifice is erected, and to build up a truly Christian character is surely as noble a work as to enrich and adorn a material building of stones and marbles. Thus much generally speaking. As the clergyman of this place, it is a matter of profound regret to myself that we are to lose 'the good grey head that all men knew, the voice from which (speaking as Masons,) the voice, I say, from which their omens all men drew.' I regret this loss because I had hoped to see

our P. Prov. G. M. Rawson lay the foundation stone of our new church with that pomp and pageantry which the Craft so well know how to display on such an occasion; but yet I would not ask him to stay a day, for I know the cause which calls him away earlier than he intended to go—I know that he hastens home to gladden the declining years of his mother. I need say no more, except that I hope, as the Chaplain of Shanghai, to labor as far as my poor powers admit for the good of all, and as a Mason to help the Craft in every way. I thank you for the kindness with which you have received my name. I have shown why I believe the Church does wisely and well to connect itself with our Constitution and Order."

To a toast given in honor of the **Ladies**, Bro. **Morrill** spoke as follows:—

"You do me too much honor, Worshipful Master, in thus calling upon me, unpromising and unsophisticated bachelor that I am, and 'youngest of the Master Masons present,' to respond to that dearest and noblest of all sentiments, chosen and reserved by time-honored custom for the crowning bumpers of the feast, and pledged in the oldest, purest draughts, accompanying emblems of her love, devotion, faith and virtue. If the grandest of 'creation's lords' (?) are doubly honored when their names and titles are coupled with one of those of gentler accent, how can an humble, undeserving mortal like myself be expected to rise and bear away the blushing load you heap upon me in thus coupling my name with that of the whole fair sex? The ladies, or woman! In its broadest, grandest sense, there's melody in the sound—soft as the lullaby that hushed our infant slumbers, sweet as the voice of the playmate that prattled by our side, and pure and gentle as the loving accents that cheer our path through life. In all its phases and variations, how fond the associations its mention awakens, how dear to our hearts are the scenes it recalls; beautiful as angel chords to which our heart-strings blend in harmony. It is to us the song of the past and the epic of the future. Yes, it is honor, indeed, to be called upon to respond to such a toast; and while I thank you for the compliment so gracefully bestowed, I only regret my utter inability to do justice to the subject. But it is a duty I would not shun; that summons I must obey as long as one drop of manly blood courses through my veins, and a sense of gratitude or the memory of a mother's love warms and inspires my soul. The gallant knights of old were ne'er so proud to rush to battle or enter the lists as when the cause of 'love and beauty' called to arms. Let us, so far from falling short of their noble example, show by word and deed that the true index of civilization is now, as it has ever been, the standard of respect and deference due to woman; and, to prove this fact, I would proudly point to our own Fraternity, who are as deservedly famous throughout the world for their gallantry and devotion, as they are pre-eminent and distinguished for their virtues and attainments. Woman! our protectors in childhood, our guides in youth, our companions in manhood, our solace in age, a friend that clings to us when others fail, and when dark clouds hang o'er our path, and the future looks gloomy and desolate, that 'love-lighted watch-fire' shines brighter and brighter as the shadows thicken around it; and when the storm is over, her cheering smile is the rainbow of promise that assures us all is not lost, and that better days and fairer skies are dawning. Poets have usng her praises; the best, the noblest earth can boast, have vied in manly strife to do her honor and express their admiration of her virtues; but woman's love was a theme too high for mortal tongue, and was never reached till God in His manhood called her 'Mother.' Her sphere, though different and varied from that of man, is none the less noble or exalted, fitted as it is for the display of those lovely Christian virtues that distinguish, adorn, and immortalize her sex, and its proper fulfillment is as inseparably connected with the destiny and progress of her nation as the acts and policy of her sturdy compeers. 'Show me,' it has been said of a nation, 'the mothers, and I will write you the history of its sons.' Woman, through the gentle influences of her nature, exercises a power greater than the command of man. We all admit its magic sway, and are not unwilling or ashamed to own our proud allegiance. If we would have witnesses to prove that she is not wanting, but rather excels, in those traits of character that constitute the basis of true valor and ardent patriotism, let history speak; it will not plead her cause in vain. The names of Elizabeth of England, Isabella of Spain, Josephine and Martha Washington, will live while history lives; and the memory of those brave and noble mothers and daughters who, when their country calls, strap the knapsack on the back of husband, son, and lover, and give up all they hold most dear to the sacred cause of patriotism, is embalmed as a holy treasure in the hearts of their grateful countrymen. Who, too, during the dark hours of the Crimean campaign, when grim Death from his stronghold in the Malakhoff and Redan's bloody heights hurled his messengers insatiately upon the allied force, hovered like an angel of mercy around the camp, binding the wounds of the suffering soldiers, and soothing with hopeful whispers the fleeting moments of her dying comrades? Did ever England boast a better sovereign than she who now graces the British throne, and waves, like a fairy wand, a sceptre of love o'er a people who delight to obey her? Let us, then, if we would preserve inviolate those great principles of honor, truth and fidelity, that are the basis of an Institution—while virtue, and constancy, and loveliness are cherished, while the sacred names of mother, sister, and wife are held dear to us, while we honor the past and have hopes for the future, while we reverence and worship the Gracious Giver of all good things—let this, His last, His noblest, His most perfect gift, be loved, honored, cherished, and protected, and not alone for her intrinsic worth, but also on account of that sacred pre-eminence to which Divine authority entitles her. I beg to give you, in closing, 'The Damsels of our own Day.' May we, the young men, prove ourselves as worthy of them as they are of their mothers."

The Tyler's toast brought the evening to a close.

Obituary.

R. W. BROTHER JOHN C. HUMPHREYS.

The Committee chosen by United Lodge, (Brunswick, M.,) to prepare "Resolutions with reference to our late Brother JOHN C. HUMPHREYS," having considered the subject, hereby Report:—

In according our feelings of grief at the loss we have sustained in the sudden death of our late Brother John C. Humphreys, which took place at Brunswick, June 18th, last, it is deemed proper to call to mind some of the prominent positions occupied by him during his long and useful Masonic life.

He received his first Degree in Masonry in this Lodge in 1819, and filled most of the subordinate positions previous to being W. Master; to which office he was elected in 1825. He was afterwards, at different times, elected Master—the last time in 1859. He was Grand Junior Warden, Grand Senior Warden, and Deputy Grand Master of the Grand Lodge of Maine, and Grand Master in the years 1851 and 1852.

He received the Chapter degrees in Montgomery Royal Arch Chapter, at Bath, in 1821, and was elected High Priest in 1831. He was re-elected High Priest several times; the last time in 1862. He also filled several other important offices in that, and in St. Paul's Chapter, in Brunswick. He held, successively, the offices of G. Scribe, Grand King, and Deputy Grand High Priest, in the Grand Chapter of Maine; and he was Grend High Priest in the years 1849 and 1850.

He received the Templars degrees in 1848, in the Maine Commandery, No. 1, then located in Portland, and of which he was subsequently Generalissimo.

In civil life, in addition to other positions, he held the offices of Senator in the Legislature of Maine, and Sheriff of the County of Cumberland.

In all these stations his duties were discharged with ability and success.

But it was as a member of United Lodge that we best knew him as a Mason. With one honored exception, he was the oldest Mason belonging to the Lodge at the time of his death; and no one of its members has attended so constantly, or devoted so much of his time and labor in the cause of Masonry, as our departed Brother. He was ever reliable when any Masonic duty required his services; and his dovotion to the best interests of the Lodge and the welfare of worthy Brethren, will long be remembered by all who have been associated with him within this sacred retreat of friends and Brothers.

In view of the many important services rendered the cause of Masonry by our departed friend, and in testimony of our appreciation of his moral worth, the Committee recommend the passage of the following Resolves:—

Resolved, That in the death of General John C. Humphreys, a member of United Lodge for forty-six years the fraternity are called, upon to mourn the loss of one whose long life has been devoted to the cause of Masonry, and the duties required of a true Brother of the mystic tie.

Resolved, That while we feel deeply the loss we have sustained in the death of our departed Brother, we have consolation in the belief, that his removal from suffering here below will be to him a happy translation to the "celestial Lodge above, where the Supreme Architect of the Universe presides."

Resolved, That our heartfelt sympathies be tendered to the widow and other members of the family of the deceased, in view of their trying bereavement; with the assurance that they shall have our kindest wishes for their comfort here, and for a final reunion in a glorious hereafter.

Resolved, That a copy of the foregoing be furnished by the Secretary, to the widow; to the Grand Secretary of the Grand Lodge of Maine, and to the Freemasons' Magazine for publication.

Respectfully submitted by

A. B. THOMPSON, } *Committee.*
SAMUEL S. WING, }

Brunswick, Sept 5, 1865.

At the Stated Communication, Sept. 5, 1865, the foregoing Report and Resolutions were accepted and unanimously adopted. Attest, WM. BAKER, *Sec.*

MASONIC CHIT CHAT.

☞Doctor Lewis writes us that he met with "a magnificent reception at London by the Supreme Gr. Council of England. Dr. Leeson is a splendid Brother. Several of the nobility were there, and the banquet warmed the 'cockles of my heart.' The G. Lodge are fitting up a splendid Hall on the old site." "Freemasonry is flourishing in the new kingdom of Italy, Garibaldi, G. M." "The Grand Secretary at the Hague is a gentleman of literary ability, and is the conservator of the great Library of the late Bro. Dr. Kloss." "On Saturday evening I was present at the Lodge Henri 4th, (at Paris,) where there were present one thousand Brethren, on occasion of the reception of Abd-El Kader, and was well received."

Dr. Lewis is expected home in the China, about the 11th inst. Brother W. D. Coolidge arrived in the Asia on the 15th ult.

☞One of the best *newspapers* in the country, is the Pittsburg, Pa., Evening Chronicle. It is conducted with signal ability and industry, and is not so much of a local paper as to impair its value to distant readers.

Loyalty of the Masons of Illinois. The Masonic Order of Illinois, of 18,500 members, has furnished the Federal army of the war for the Union, five Major Generals—Ransom, Hurlburt, Logan, McClernand and Palmer; nine Brigadier Generals—Brayman, White, Paine, Cook, Ross, McCook, McArthur, Smith and Ducat; also 61 Colonels, 42 Lieut. Colonels, 40 Surgeons, 38 Majors, 10 Chaplains, 278 Captains, 27 Quartermasters, and 264 Lieutenants.

Caution. The Trowel, (Ill.,) publishes the following persons as unworthy of trust or confidence as Masons, to wit—E. J. Savage, Andrew Johnson and "Prof. Grieves," the latter a paralytic and lecturer on astronomy.

☞Thirty-two Dispensations for new Lodges were issued by the Grand Master of the Grand Lodge of New York last year, making the whole number of Lodges in the State 630!

☞At the late Communication of the G. Lodge of this State, the Charter of St. Mary's Lodge, at St. Marys, Georgia, was presented by Old Colony Lodge at Hingham, with a request that the same might be forwarded to its proper destination. Accompanying the Charter was the Gavel of the Master. They had been found by a Brother in the Federal service, while at St. Marys, and taken in charge by him for preservation. We shall refer to the subject again in our next.

Bad Law. The late Grand Master of N. York decides—"That definite suspension does not exhonorate a member from payment of dues during such suspension." This is hanging the delinquent and making him pay forty shillings for the trouble! All suspensions are indefinite, to be removed only on petition and vote of the Lodge.

Fanaticism. The "United Presbyterian Congregation" at Wilton, Minn., has recently expelled one of their number for being a Freemason! Such folly is at this day simply ridiculous. It is too foolish and contemptible to provoke censure. The order of expulsion is signed "J. H. Black, Moderator," of the "Sessions." We give him the benefit of our circulation, for the reason that we suppose he will be thankful for notoriety of any kind, even though it be such as any but fools and fanatics would shrink from.

☞Officers of Mount Moriah Lodge, Westfield—J. M. Mosley, W. M.—G. W. Turner, S. W.—M L. Robinson, J. W.—H. Loomis, Treasurer—James R Gladwin, Secretary—C. A. Pierce, S. D.—B. F. Fowler, J. D.—Rev. A. Mackee, Chaplain—M. Loomis, S.—C. W. Spencer, M.—H. H. Lee, T. The Lodge numbers one hundred and seventy-four.

Grand Lodge of England. In eighty-three years, the Grand Lodge of England has had but four presiding officers; the Duke of Cumberland occupied the place from 1782 to 1790: the Prince of Wales until 1813; the Duke of Sussex until 1843, and the Earl of Zetland to the present.